

SPEAKING ACROSS THE BORDER-LINE

Being Letters from a Husband in Spirit Life
to his Wife on Earth

F. HESLOP

3RD EDITION

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CHARLES TAYLOR
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DEDICATION.

I DEDICATE this volume in love and gratitude to my aunt, E. J. C. Through her psychic power I first learned the possibility of communion with my dear husband in Paradise. And now, from the other side, she is still present with me in love and sympathy.

"I find this book simple and straightforward, and likely to be a help and an encouragement to people in distress. It appears to me to relate a genuine experience honestly set forth."

**"Yours faithfully,
"OLIVER LODGE."**

FOREWORD.

I THINK this little work will command the interest of many readers. We are living in an age of earnest enquiry and enhanced knowledge in respect to ourselves as spiritual beings and to that great Universe of Spirit to which we are inseparably allied. Half a century ago, it might have been found difficult to find a reader of these pages who would have antecedently thought that they expressed *fact* and *truth*. They would have been labelled as "piously imaginative."

But times have altered—a sweeping change has come over the minds of men in regard to spiritual ideas. A widespread and persistent testimony on the part of thousands of cultured, truth-loving and sober-minded men and women, as to the demonstrated facts of spiritual phenomena and experience, has upset the old preconceptions. It has led a great number of

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the world's distinguished scientists, teachers and writers, to realise, and to convey that realisation to others, that there exist to-day possibilities affecting the Spiritual which were undreamed of in the philosophy of the past.

If I am not mistaken, many will rise up from the reading of this volume, and will say, "It has given me a fuller, grander, and more comforting conception of what is implied in the term, '*The Communion of Saints.*' "

We have undoubtedly "moved on" to a better realisation of the Spiritual; or would it not be more true to say, "This age is markedly getting rid of the vagueness and obscurations of mediæval and subsequent theological thought, and is getting back to that perception of spiritual facts and experiences, which all along stood forth so clearly, though so imperfectly understood, in the Scriptures of the Christian Religion"?

Well! this little book claims to record certain messages from one who has passed Behind the Veil to his wife who is still on earth. (I would like to say here that this lady is personally known to me.) It alleges that he from the "arisen life" has been able to use her

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mind and hand to confirm the words of the Master, Christ, that all live, that love survives physical dissolution, and that our beloved ones who have gone hence still know, think of and minister to us.

It seems to me that if the *Gospel* of God fails us on *this* point, it fails us in our most pressing need.

I commend this book because I detect in it spiritual experience on the high plane of Christ-life. We may have experience of the spiritual on the high or low level. Some, alas! are content with spiritual realities on this low level. This book, I think, points to the higher. If we apply to these writings the text given by St. Paul, "To prove the spirits, whether they be of God," then, assuredly, we may say, "This is a communicator who is energising from the uplands of Celestial Life."

ARTHUR CHAMBERS,
Vicar of Brockenhurst, Hants.

PREFACE.

I AM privileged in being asked by the compiler of these beautiful communications to write a preface to them. This to me is a very pure joy, for I have been greatly nourished and blessed while she has read, and, at my request, frequently re-read, these letters to me. What can I say of them than that they are the living word of our own living Christ, that they are verily the bread and the wine, the milk and the honey, the living manna that cometh out of the innermost heaven for our spiritual refreshing and nourishing?

Reading them thus, sisters and brothers dear in Christ, they will assuredly bear unto you the joy of the strength of God. More I need not to say. The words of our brother unseen of these eyes, yet felt, so truly felt, as a real presence, suffice. I am, your own brother in the Christ of the Ages,

JAMES L. MACBETH BAIN.

PREFACE TO THE SECOND EDITION.

IT is with feelings of deep thankfulness that I send forth this second edition. The fear that the book would meet with opposition and adverse criticism has been dispelled by the warm reception it has received on all hands. Reviewers have been almost unanimous in their appreciation of these communications from the Unseen.

A relative in Australia writes: "I can quite realise that these letters come from John; in many little ways I recognise his style."

Very touching are some of the numerous letters sent me by total strangers in trouble or bereavement. From clergymen, doctors and men of science, as well as from those in sorrow, I have received letters full of appreciation: also from many parts of the world, including South Africa, America, Australia, Finland and Sweden.

I desire to thank most warmly all those who have let me know how much they have been helped and comforted by "Speaking across the Border-line." I have indeed been abundantly repaid for the sacrifice involved in publishing these private communications.

F. HESLOP.

PREFACE TO THIRD EDITION.

IN bringing out the third edition of this book I desire to express my gratitude to God that it has proved helpful to so many.

It has been suggested that I should eliminate the last chapter, and substitute as an appendix the booklet I have just published, "The Meaning of Atonement." It contains additional teaching on this difficult doctrine, and is reproduced in the hope of making John's first letter on page 105 more easy of acceptance to the orthodox mind.

F. HESLOP.

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INTRODUCTORY.

JOHN, from whom these letters came, was a Scotsman, and gloried in his nationality. Extremely reticent in the expression of his deeper feelings, he was a very Highlander in his genial nature, and filled with love and hospitality.

His character was a combination of strength and tenderness, strong in rectitude and every manly virtue, but tender and understanding toward the weaknesses of others. He had a well-balanced brain, clear, excellent judgment, and keen, artistic perceptions. But the bias of his mind was toward the practical rather than the poetical, while for mysticism and all occult matters he had no toleration.

A keen sportsman, he revelled in the beauty of river and loch. Few men ever won more affection from other men than did he, and when he passed they told me with one voice that he was the most loveable man they had ever known. His religion was hid with "Christ in

God," and so sensitive and reticent was his nature, that even to me—his wife—he never spoke of these things, and passed away with the seal of silence unbroken. His beautiful life alone revealed how closely he had walked with God, and he bore bravely and without a murmur his agony of suffering.

We never spoke of his approaching death, and the thought of his return from the spirit-world, and the possibility of communion with him, never entered our minds. To us death meant separation, and separation meant death. So when he left me, I seemed in my loneliness and desolation to have passed also into the land of shadows.

How I have been brought from this condition into full and beautiful communion with John, so that my life is one song of joy and thanksgiving, is too long a story for insertion here. Suffice it to say, that to my dear Aunt I am indebted for my first intimation of John's presence beside me, and he wrote many beautiful messages through her hand. Later on, my inner ears were opened, and he could directly inspire me to write, while his conscious presence filled me with joy.

And now from the silence and mystery of that fuller life John has bidden me give a message to the sorrowful and bereaved. He wants them to know something of the land to which we are all tending, of its character and inhabitants, its occupations and interests, its work and its religion. He has spoken much to me, and I have received many beautiful letters since he passed Beyond the Veil. These I have embodied in the present volume, having eliminated what is too personal and private. He desires specially to emphasize the glorious revelations which banish for ever the sorrow of separation, and prove indisputably that there is no death. Every point has been submitted to him for confirmation, and I have had absolute proof, over and over again, that these communications have come from John.

Still, only one motive could induce me to make these sacred letters public—the hope that they may help to mitigate the anguish of some soul when the light of life has gone out and a horror of great darkness has fallen. It is because I have passed through all this myself that I long to help others.

I know, to my sorrow, that I shall in

many ways be misunderstood, but that is inevitable when we lift the veil from our Holy of Holies. For though I have kept back much, I must give you, my reader, what is precious to me, and difficult to publish, so that perchance it may help you to realize the divinity of all true love.

I make no apology for any literary defects in these letters. I give them to you as they came to me, and the method of their coming John has sufficiently explained. I feel that he has told me much that I have not read elsewhere, and it is enough that he desires me to circulate them for the comfort of other sorrowing souls. That they may abundantly fulfil their mission is the earnest prayer of

F. HESLOP.

EXPLANATORY NOTES.

DEAR READER,

Before perusing the letters which form this volume, it may be well for me to explain certain facts regarding them.

It was well known that John, in his earth-life, was intolerant of all idea of spirit communion. He could not even endure the subject spoken of before him. It was, therefore, rather perplexing to his friends when I said that he had come into communication with me again, after his physical death. Hearing a discussion on this point, he wrote as follows: "Our friend is quite right in thinking that when on earth I bitterly opposed all suggestion of spirit-communion. I thought there was blasphemy in the very idea. My whole early training had bent my mind in the wrong direction. Now, with my fuller vision, and stripped of all the theological misconceptions of my youth, I see how utterly wrong I was. And to me, one of

the most wonderful discoveries of this wonderful life here is that it is possible to return to full communion with you, my Beloved, and continue in almost perfect and unbroken joy the union consummated 20 years ago."

It is not a simple thing to become a really accurate inspirational writer. Many times in the early days, when I began slowly to receive John's impressions, I was filled with dread lest I was only recording facts suggested by my own subconscious mind. Very comforting were his words on this point, and I record some of them with thankfulness. Thus on one occasion he wrote:—

"I see you have been going through a needless distress of mind as to the authorship of these letters. After much reading of modern literature on the subject, you have flown to the conclusion that possibly your subconscious mind was impersonating me, and that these letters were not from me at all. My dear, how could you think such a foolish thing? Have I not given you test after test of my identity? Have you not received information beyond your

wildest dreams? Surely you know by this time that it is *I* who write to you, *my* love that surrounds you. Never let this doubt stay with you for a moment again. Cast it out of your mind and cling to the definite assurance which I now give you that I am constantly with you, whether you realize it or not, inspiring your mind, smoothing your path, sustaining your body, warding off evil influences, and loving you all the time with a love beyond anything you can even dimly imagine."

Had it not been for the encouragement I received from my husband, I should never have thought of publishing these letters, deeming them too private for the public eye. But he constantly wrote me in the following strain:—

"Now I am glad to see you are busy arranging the letters I have written you from time to time. They will be specially valuable to the sorrowing and bereaved. I know they will cost you much to publish, because of their private nature; still, I rejoice to see that you are willing to have them circulated, for it is just what I tell you in these letters that needs

to be known. How love grows and deepens on this side, how it can be communicated to those who are in affinity with one another (when one is still on the earth plane), and what is the special work of ministering spirits."

Still, it was only after long and prayerful consideration that I decided to give these letters to the world. To do so seemed to me the only adequate return I could make to the Divine love that had permitted John to come back to me in my desolation. And he came laden with news of the other life—teaching, help, and consolation, which I felt must be passed on to brighten other sad and weary souls.

I have thought it well to give the dates when some of these communications were received. Recently I have met with writings that have corroborated facts mentioned in these letters, such as Mr. Stead's reference to the walls of his house being clothed with records of his life-history.

THE PASSING OF JOHN.

THE PASSING OF JOHN.*

You would like me to tell you how I passed to spirit life. When I died, I simply fell into a state of unconsciousness, and was taken at once into my mother's loving care. In this condition I remained for a fortnight, by your time. Then, by the help of my mother and other dear ones, I revived. Gradually the wonders and beauty of this new world unfolded themselves. The loveliness of the trees and flowers, the grandeur of the mountains, the glint of distant lakes, seemed familiar, yet all spiritualized. It was some time before I could realize what had happened, and that death had really passed; so I rejoiced, for my sufferings on earth had been very great, and I had longed to die. Then spiritual illumination came to me, I developed wonderful new powers, and was literally born again. They carried me to

* Received in 1906.

my beautiful home, and every flower I loved was there to greet me. Oh, such roses! Would that you could see them too. In this exquisite world all things are pervaded by the law of affinity—two halves of a complete whole. Thus, if you gather one of these flowers, the affinity of the flower is still there. It does not fade and die, as with you. When you have finished with it, it flies back to its other soul, and is absorbed into it again.

How can I tell you of this new and beautiful life, I, who could never speak of these higher truths, even to you. But I was ever striving to live the Christ life on earth, and to understand the deep things of God. My soul and mind were centred in the spiritual, below all outward activities, and below my pain. Beloved, death has dissolved the veil, which can never rise again between our souls. My present life is so full, so complete in Christ. How wonderful is the mystery of holiness. The soul rising from perfection to perfection unending, age after age. But for the glories of these higher spheres I have no words, they transcend all human thought.

I see now that only the germ of truth is

taught on earth, overladen by much error and superstition. You hardly realize that you have power to express God in your lives. The acts and deeds which I had thought good, and of which I was rather proud, were not regarded here, but some little word or deed, almost forgotten, shone out clear and distinct. It was the purity of motive that gave it value, nothing else. Remember, you are building your home in Paradise all the time you dwell on earth. It is the outer expression of your thought. All spiritual and beautiful thought produces beautiful surroundings, so that as you walk about here, you can gauge the spiritual quality of the inhabitant, by the beauty of his dwelling. There are no mysteries in Paradise, all is open, and every secret thought is known. I am very busy perfecting our home, but it cannot be completed till you join me hereafter.

You have many guides, some of whom are doctors. You are never alone even for a moment, two being always with you, for your comfort and protection. But no spirit, however pure and beautiful, must ever come between your soul and God. Because you have given yourself into the Divine keeping nothing of

any kind can ever harm you. Banish every vestige of fear from your mind—never be afraid. You are in God's care and your guides will help to keep evil influences away.

ON WRITING.

ON WRITING.

I am beside you all ready to write. Try to still your mind, so that you may catch just one word at a time. Don't let it fly along in advance of the words as you do in ordinary writing. As far as you can, you want to transmit my actual words, so if you still your mind, and take one word at a time, that is how the ideas are conveyed in true inspirational writing.

* * *

I have been longing to write, and you felt my prompting, but your head was too weary to allow you to trust the communications. No doubt you are quite right, dear, for when the pressure of much thought is there, you cannot be really sure of what I say.

* * *

Try to keep your mind passive, and don't fill it with speculations as to what I am going to

say. To do so disturbs the mental conditions, and I cannot get my impressions through.

Just as I was writing to you, I was suddenly called away, and you felt the communication cease. I am glad you really felt this, as it showed you it was my dictation, not anything from yourself. Though, as I told you long ago, I can always put your subconscious mind to sleep, if I desire to do so when writing you.

THE DIFFICULTIES OF COMMUNICATION.

THE DIFFICULTIES OF COMMUNICATION.

We have been teaching our friend here, for some little time, how to impress your mind, so that she may send a message to her child. It all seems so simple to you now, that you are apt to forget how difficult it was at first to receive our impressions. But often you fail to understand *our* difficulties on this side. When you feel vague stirrings in your mind, and odd words spoken, you may rest assured that some spirit is trying to tune the instrument through which he can speak. It is very difficult to us, sometimes quite beyond our power. There must first be sympathy between the two—an attraction—before the mind can be influenced at all.

The ease with which I can now write to you, my Beloved, is largely due to our strong affinity, the one-ness of being that is ours. The great essential is an absence of all fear. You must welcome the spirit when he comes.

If you are frightened, the spirit is chilled, and cannot communicate directly with you. But in this matter of development, there is no need for hurry. We never hurry here. This is the land of infinite leisure and of infinite peace. All is in the Divine Father's hand, and we do not try to hasten, or force, any of His processes. One thing I would impress upon you: *we cannot send spiritual messages through a materially-minded channel.* We are not permitted to do so. If the channel through which the message comes is not clean, it will pollute it, and this is not permitted by the Divine Father, nor the higher spirits.

It is very strange to us, that our contact should at first so often alarm those to whom we come, but so it is, and often we can do little, when we want to do so much. You remember how my near presence used to upset you in the early days, when I came close to you, or touched you. Well! thank God, between us now there is no such barrier, only joy and peace.

You are right to point out to our friend the great difficulties we encounter in trying to explain the spiritual, in words and similes of the material. Yet that is the only way in which we can give you a picture of this Christ-Sphere.* We try to do for you what an artist does when, for instance, he paints a woodland scene. After all, it is only paint and canvas, but his artistic power enables him to depict the spirit of the spring, which entered into his soul one day in the woods. So, through his eyes, you are carried to the trees and glades also, and your spirit revived by the beauty of his work. When you look at his picture you do not think of the paint and canvas at all, only of the spring morning.

And so I try to give you some dim and faint picture of a spiritual beauty and perfection, far beyond your ken, but just enough for an impression of the glory and beauty and joy of this other side. But it is only as you cultivate spirituality while you dwell in the earth-life that you can enter at the death of the body into this glory. You cannot even *see* it or *partake of it*, until either on earth, or

* Letters on the Christ-Sphere.

on this side, *you desire beyond all else that the divine love may fill you and be expressed by you.*

Tell our friend she need not fear that she will not rest with her loved ones. Heaven would not be Heaven without the intercourse and companionship of those so dear to our hearts, who have passed on before, and tell her there are cottages, as well as palaces, in the sphere of our Christ.

THE SORROWS OF THE DEPARTED.

I DO indeed want to write and thank you for your beautiful prayer on my behalf. As I told you long ago, we need your prayers here, just as we needed them on earth, the only difference being that all we want is spiritual, and there is no longer any necessity to pray for the temporal blessings required in the human life. It is one of the saddest mistakes, amongst the many that have encrusted themselves round the religious teaching of modern times, that when we die, the tie is practically severed with those on earth, and that the loved ones left behind have no longer any power to help those who have gone on before. For, say they, are not our dear ones in spirit life enjoying a glorified existence away in some unknown land, with practically no power to help those who were once so dear to them ?

I think this idea is largely the cause of the paroxysms of grief and the deadening sense of loneliness of those who have been bereaved, and

I beg you to combat it with all your power. It is absolutely false. Would that you could see as I do, the result of such teaching in the grief caused to those who, coming to a strange land, with strange surroundings, long for the sympathy and tenderness with which all their earth-life they have been surrounded!

What are the facts? When anyone dies, upon awakening in their new surroundings they naturally think of those they have left behind. If they are in great happiness they long to tell their loved ones not to grieve for them. They want to describe the new and beautiful country to which they have come. With their clearer vision they are often able to guide those on earth in their human affairs, and above all they want them to realize how love is deeper, stronger, purer, than it ever was on earth.

Well, then, the cords of their great love draw them back to earth, and in spirit form they enter the old home. Their first sorrow is their total inability to make their presence known, their desire to comfort is unavailing; they watch the agony of grief, and can do nothing. In their distress they often seek someone of psychic development, and send a tender message of love

and consolation. But, alas! too often the bereaved will not receive the message, they are only frightened or incredulous.

Again, they try, by abiding in the old home, to make one member, more receptive than the rest, realize their presence. But this time their touch, or partial materialization, creates terror instead of joy, and they are reluctantly obliged to resign themselves to knowing that in the home of which they were the centre their name is often never mentioned, and they are regarded only as dead in the tomb, which friends with loving hands decorate with flowers and water with their tears.

Oh, my Beloved, I am telling you what I know to be true, for it was not until Aunt saw my distress, and told you of it, that you realized my nearness and understanding love. And thus we entered into the full and beautiful communion which has healed all our sorrow, and made us one soul and one life. Oh, do try to make others understand that we are only out of sight, and not even *that* to those who have their spiritual vision, and we have need of their prayers here far more than you can possibly understand.

THE DIVINITY OF LOVE.

ALL real love is divine. It is first revealed to us through a human channel, so that we may understand and realise it. We get glimpses of it on earth in our mother's eyes, and our father's touch, and later in its most perfect human expression when we meet our twin spirit. But it is only as we pass into this fuller life here, that we can in any adequate measure grasp its real meaning, the full glory of love. For here it is the very air we breathe, the essence of our being. It is all love, radiating from the Divine Father, and filling us with unutterable joy and bliss.

* * *

Love is a well-spring of life! If only you once realize that love on our side is the same as on yours, and picture what love would do for those in trouble on earth, our action becomes at once clear and understandable. For here we can

do so much more for them with our larger powers, our greater ability to love purely and unselfishly. Here love is never stifled by care, nor suffering, nor ill-health, and it grows and expands in the pure atmosphere of this higher life.

* * *

How I rejoice that I can give you this happiness! You have had much worry all the week, and so I am giving you the rest that comes from my near presence, and the joy that I can pour out upon you.

Yes, I see in your mind the question, "If you can make me so happy, why don't you do it more often?" Well, my love, because you don't give me the necessary conditions, and everything from this side, as in your world, must have the necessary conditions for its fulfilment. So, too, I must have them, before it is possible to set in motion the strong waves of holy love I can send to you, till they reach and break all over you in joy and delight. Now think what it would be if your spirit could always maintain this attitude, so that nothing of any kind could distress or hurt you any more! This is possible

even on earth, far more so than you can understand. As you climb to the higher planes of spiritual experience, the divine spirit can fill you full to overflowing, and the love of God which passeth all understanding can keep your heart and mind in a state of perfect peace.

* * *

Beloved, you can't realise in the very least what love is here. At its best moments it is so imperfect on earth, so full of disappointment often to those who love most truly. But here there are none of earth's limitations, but one great boundless sea of love. And love is a tangible thing here, not an emotion or sentiment.

It is strange how one's vision changes when you come to this side. When on earth you think everything here is vague and shadowy, but as we look down on your world, you seem to be living deaf, blind, dumb, and in the dark, and we have the substance of things, you only the symbols. This is so with love. You just touch it in some points on earth, and often at its best it is all mixed up with passion or animal instinct. But, oh, the glory of love here! And when you realize that God is the great embodiment of love, then in some faint degree you

begin to perceive that He can never be angry, nor jealous, nor vindictive, nor have any of the lower passions so often attributed to His name even in the Bible record. Love, even to your finite understanding, cannot exist with these things. So, when you try to picture God, think of your highest conception of love, and then you have only touched the outer rim of His garment, Who is all love.

CONCERNING PSYCHIC HEARING.

You want me to help those who are in difficulty about psychic hearing. They cannot understand how you can hear me, when there is no audible voice.

Are you ever able, even on earth, to give expression in audible words to your deepest and highest feelings and emotions? Is not rapture ever silent? When you seek to convey sympathy to a suffering soul, it is something below all you say that brings comfort, something intangible.

So, when we want you to realize our love from this side, there are no words; we wrap you round with a conscious ecstasy, an ineffable delight. Should we desire to give comfort, we fill your soul with the words of the Master; they well up within you, till they meet the embrace of His consolation. Are you wounded to the death, then indeed are you swept about with angels' wings, and the Master cometh through the shadows to His suffering ones,

bearing with Him "the oil of joy for mourning, the garment of praise for the spirit of heaviness." Yes, my Beloved, there is something deeper, greater than audible words.

Yet even to this silent speech you have parallels on earth. There are the poems you recite mentally, the conversations you repeat in your interior consciousness. I also work through this interior consciousness when I desire to express my actual words through you. If you hear a bright, catchy air, does it not often echo in your mind long after? Mentally you reproduce it without making any audible sound. Indeed, sometimes it is far better reproduced in your mentality than when you try to give it expression in music or song. As a further illustration, take the musical composer. He can sit at the fireside reading music as you read a book. He can compose great sonatas in the silence of nature, and only needs an instrument to convey to others the glorious harmonies of which his soul is full.

Now Clairaudience may well be classed with this form of inspiration. Waves of thought are made to flow in on your brain by the

communicating intelligence, and they frequently bring with them the personality of the one who is inspiring you. In your own case, through your development, you can feel the personality, as well as the inspiration.

Nearly all forms of beautiful thought which are expressed, either in the writing of prose or poetry, or in painting, sculpture or music, have been inspired by some spirit-artist, or musician, in waves of thought to a receptive mind on the earth plane. Probably many so inspired have no idea that the thoughts are not entirely their own, and would resent a suggestion of invisible help. But they are helped, nevertheless, by those on this side, and sometimes one will admit that the words came he knew not how. Or that the picture was painted in an ecstasy, when he could neither eat nor drink till the inspiration ceased. And thus are produced the masterpieces of a man's life. Now it is just as your spirit is enabled to rise, consciously or unconsciously, into communion with those lofty beings of this higher life, that great things can be said or done on the earth plane. It is the divine essence of knowledge and beauty, filtering down to the

inhabitants of earth, in such measure as they are capable of receiving it. When the inspiration comes, it depends entirely on the mentality of the one who receives it, what form it will take. It may express itself in music, painting, or verse, but in all cases the inspiration comes through silent waves of thought, flowing over the soul of man. The more receptive and spiritually-developed the nature, the finer the result of the inspiring spirit.

I want to add a few lines to Sunday's letter. It is possible, that from what I then wrote you, some might think that spirit help would turn men into automata. That they would be reciting the thoughts of spirits rather than giving their own ideas. This is not so. No spirit can impress a material nature, and no one can be helped against his will. But when the nature is sensitive and poetical, it of necessity reaches out into the regions of inspiration. Thus, longing for self-expression, in some form, it appeals for help to express itself.

Into these psychic regions the spirit may

possibly be venturing for the first time, and moves with timid steps. Being filled with loving sympathy for such an one, we help that aspiring spirit, just as a mother guides the steps of a tottering child. It does not mean that later on the mother will walk instead of the child. She is only guiding and directing him, till he can walk alone. How gladly does the eager mind learn from the artist in the earth life, gazing in awe at his inspired work. But often when the student is alone with nature, he finds his power weak, and his ability to express himself lacking. Now it is just at this point that the spirit-artist can give help. The student, looking hopelessly out on the scene before him, feels a sudden inspiration, a great power possesses him, and he works with an energy wholly new. This power is the result of the spirit-artist's help. *He* does not paint the picture. The training of the student asserts itself, his own personality is thrown into his work, and the picture is painted.

If once people realised that earth is the training ground of the spirit, then they would gladly welcome all the spiritual help

that comes to them. Because, by the educative process of life, we should become receptive to teaching from every source, human or divine. But this condition involves humility of spirit, selflessness, just the hardest lessons of all to learn. Keep ever clearly before you that man is a free agent in all these matters, and though he may receive great spiritual help, he is never coerced by anyone from this higher sphere.

DO COMMUNICATING SPIRITS COME BETWEEN THE SOUL AND GOD?

I feel you want an answer to a question so often asked you. By our help to those on your side, are we not coming between the soul and God? Are you not trusting to spirit influence for help, instead of to Divine influence?

No, my dear, you are not. When in doubt or perplexity you and another dear one pray together on earth for illumination and help, you know that the other mind is helping yours, or you would not ask for her co-operation and prayers. But that help does not prevent, but rather assists, your spirit to rise upward to God. The New Testament is full of advice to combine in prayer. "When two of you shall agree to ask anything on earth, it shall be given you." "Where two or three are gathered together in My name, there am I in

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the midst of them." When we come to you from our side, it is in this spirit we come. To help to raise your thought, and sustain it as you pray, to suggest the form of prayer, and to blend our petitions with yours.

Now you see there is no question of interposing ourselves to you in God's stead. Every one in this Christ-sphere knows his own imperfection and need far better than he ever did on earth. As we rise to fuller heights of spirituality, we receive higher gifts and powers. Ofttimes we are permitted to direct the waves of Divine Love toward you, and to bend circumstances for your help. We are, in actual truth, ministering spirits sent forth to minister to those who are heirs of salvation.

But I repeat again what I said to you three years ago, "No spirit, however pure and beautiful, must ever come between your soul and God." He *must* be first. I rejoice to feel He has ever been first to you. Remember, all love is divine love, and God is *in* all real love. The more you absorb and give forth this divinity, the nearer you grow to the God who is all love.

DOES THE RETURN OF SPIRITS TO EARTH RETARD THEIR PROGRESS?

Now let me answer a difficulty that often suggests itself when you say to friends that you are in communion with me. They think you are bringing me back to earth, and so retarding my upward progress in the spirit-world. This is not so. To begin with, you *don't* bring me back. I come because love must ever seek the object of its affection. What is undesirable, and often dangerous, is the employment of spirits of low development to display antics at circles, for amusement, or to gratify idle curiosity. If these displays of psychic power are used for scientific tests, that is different, and is valuable as proof of spirit return.

It is possible, too, that a spirit who has done you a wrong on earth may return to seek your forgiveness, and cannot advance here till

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this has been granted. But when those you love come back to you, it is to comfort, guide, and instruct you. This helps, not hinders, their upward progress. Indeed, without our help in some form, your lives would often be almost impossible. You must bear in mind that though you do not realize our presence, we are with you just the same. We whisper words of consolation into your ears, and raise your thoughts God-ward. We ward off evil influences from your homes, help your lives in a thousand different ways, and strengthen your bodies with vital forces. Often when you are wrapt in sleep we carry you, in your spirit bodies, into these higher regions for teaching and refreshment. To tell you that it is evil to desire our return only shows total ignorance of the facts.

VISITS TO THE LAND OF DARKNESS.

I WANT to tell you that I have been made the head of a Band for rescue work. We go to the undeveloped spheres, and preach to, and try to reclaim those immature souls who have left your world in a state of sin. Oh, the horror and darkness of these places! Often we have a summons from one of the chiefs who direct our spiritual work. These orders come as swiftly as a vibration of light, and instantly we make ready to obey. In one of these darkened spheres are those whose pitiful condition calls forth my special sympathy. Sometimes, and this was so last week, they act as those bereft of mental balance, and it is then that our services are specially needed. These states are very dismal and dangerous to those who enter them. Before going, we have to obtain a garment of protective magnetism. This shields and protects us. At the same time, we generate from within the power to make our presence known.

In the Temple of our King special organisations exist to uplift these poor souls. Streams of spirit-light are directed toward them, and assist those who minister in these darkened spheres. When we go it is always in Bands, and we journey in the pathway of light. I will not attempt to describe the terrible scenes we witness. It would only distress you. Suffice it to say that here man's inherent selfishness and cruelty are allowed to work themselves out. And we speak to them of the love of the Father, and rescue souls for God.

I have been away on a mission to the Land of Darkness. I had a sudden call to go there, to help one to whom I am appointed to minister.

Your world is in darkness when compared with the Christ Sphere, but it is brilliant when contrasted with those regions where I have just been. There are souls there filled with the torture of remorse, more bitter than anything you can conceive possible. Truly they must work out their own salvation with strong crying and many tears. And we go to carry comfort to them. To speak of the love of the Divine

Saviour, which alone can lead them out of darkness into His glorious light.

We are rejoicing to-day because we have brought up one out of the bitterness of despair into the first glimmering of hope and light and love. So you see I have been at work, and my labour has not been in vain.

You must not think I cannot see you, and feel for you, because you don't realize my presence. At the moment I am far away in my spirit body on God's work, helping our poor lost one, who needs so much care just now. But I shall soon be back beside you again. Oh, if you could only see and hear this poor soul, and realize the agony from which we have so recently rescued her, you would know that I cannot leave her yet. She so often falls back into despair, and needs all the encouragement and help that we can give her. Pray for her, dear, to our Divine Lord, and so aid me in my work, for only He can lift her out of the darkness into His fuller light.

My present work is very difficult, requiring constant tact and patience, and sometimes I

almost lose heart. And I long to be with you, for in many ways I feel you need me. Yet the command comes that I go and minister to that poor soul far away in a distant star.

I think it would be of interest to insert here an extract from a letter received from an uncle in spirit life :—

I want to write to you, because I know how you miss John when he is away. He is very busy with the case of which he spoke to you in a recent letter. It is one of special interest to him. By his loving service he has been instrumental in bringing this soul out of the darkness of the underworld into a region of hope. He is very successful with sin-laden souls ; his loving sympathy and gentle manner often touch them, where many others have failed. He has a special aptitude for presenting the truth clearly and convincingly.

I was called away last Monday just as you were taking down my suggestions. I went into the dark places of the underworld. It was a sudden call, and I was there some little time. Oh, my dear, pray for this poor soul with me. He needs our prayers more sorely than you can even dimly imagine, that he may

be delivered from his present evil surroundings, and lifted into light and peace.

You see, we can do absolutely nothing till the desire for purity and goodness awakens within the soul. We have watched this one, longing for the first gleam of desire after holiness, and, thank God, this was my message on Monday. So I flew to him on a ray of light, with other loving spirits, that we might foster that little flame of good desire, for fear it flickered out into despair. Truly there is joy among the angels when a sinner repents! And now I bid you pray with us, for his complete restoration, that he may arise and repent, and retrieve his evil past, for the way of transgressors is hard.

Your heart would ache could you see him now. For the first time he has been brought to see his sin as it really is, and he is crushed to the ground by grief and remorse. We all pray with him, and for him, that he may realize the divine love of God, and the forgiveness He is willing to bestow to every repentant soul. But it will be long before he can pay up every debt he has incurred, and undo the evil of a life spent in sin. Oh,

that we could make those on earth understand this! God can, and does, forgive, but all the results of evil must be undone by *the man himself*, either on earth, or when he comes here. The death of our dear Lord does not prevent this great law of cause and effect from working itself out; and real repentance is not just being sorry for sin, but the setting to work to undo the evil and make restitution.

THE DOCTRINE OF NEGATION.

You want me to write fully of what I would call this doctrine of negation, that is troubling you. The simple denial of what appears to you to be real, adopted by so many sects at the present day. Let me try to clear up the difficulty you and many others feel when you say God is all good, and is in everything, therefore there can be no evil, and yet sin and disease are evident around you. To the Christian Scientist and those of like views, this is no difficulty; they simply deny the existence of evil in every form. They tell you it exists only in your imagination. But to any logical mind, such an attitude is impossible, and I want to help you to a clearer view of this matter.

Let me try to explain. You say God is in everything, and this is true. Just as air is in everything. You live in the atmosphere; it enfolds and fills you; is below, above and around

you. It interpenetrates every particle of the world in which you live. Without it, even for a short time, life would become extinct. You know, too, that where air has complete freedom from human contact it is absolutely pure. Have you not drunk it in, in great breaths of health, upon the sea, or on the mountain side? But this same splendid life-giving air may become vitiated. This is not the result of anything in the air itself, but the action of man upon the atmosphere. He may even make it actually poisonous.

Now try and apply my simile to your present difficulty. God is in everything, and He is absolutely pure and good. It was His intention that His divine purity should be the life of all His creation. But He gave man free will. He is free to absorb and live in the perpetual sunshine of this radiant life, but for centuries he has turned away from it. He has vitiated the atmosphere of holiness and purity, and disease and sin have resulted. You must always remember man's free will, because it is a powerful factor for good or evil. It is useless to deny the sin and misery that surround you, because *they are there*. Not in your imagination, but in actual

fact. Oh, my Beloved, how often have I witnessed the agony in the underworld, as the result of real, actual sin ! Now, just as you throw open the windows in a close, unhealthy room to admit God's pure air, so if man turns to God, throws open the windows of the soul, and absorbs Him, he will be redeemed from all that has hurt his material body, all that has marred his soul, and be set free once more.

It is because the spirit of God is actively working in the minds of men at the present time that they are so stirred by these great questions. Each little gathering gets hold of a fragment of truth, and tries to apply it to the whole. Many are realizing for the first time that God is in everything. They perceive that in their very hearts is an actual part of Himself, and His splendid life is within them. Then they say, "Because God is all good, I must be all good, and cannot have any sin or disease." And this, being the most powerful of all suggestions, has healed many poor diseased ones. Their ideal is so high that it has lifted souls into the light, and anything that does this is good. But it is not the whole truth, only a part. The air is there, but it can become vitiated. God is there,

but man can, and does, turn away from Him. Then love becomes lust, and prosperity greed, and parental love becomes tyranny. Ghastly tortures are perpetrated in the name of God, and sin grows rampant in the dark places of the earth. But, thank God, no man can destroy the healing qualities in light and air. So the divine ego may be obscured, but can never be destroyed in the innermost soul of man. The pure breath of God's spirit has power to re-animate these dead souls when, in whole-hearted repentance, they turn to Him again. God is within you, behind all the error and sin. Open yourselves to His radiant influence. Assert your divine origin. Reclaim once more your lost purity, and by His indwelling power become truly Sons of God.

THE WORK OF OUR SPIRIT FRIENDS ON EARTH.

I AM glad that your friend feels the atmosphere of your house is pure and restful. It shows that it is becoming permeated with heavenly influences from the "Shining Ones" who are working in your midst. They cannot come into your life without influencing the ether around you. To all who are sensitive to the finer vibrations this is easily perceived, a material nature will have a slight consciousness of its presence, but to the unrepentant evil-loving soul there would be no attraction in such an environment.

Were it not for this power of purification which the higher spirits exercise on the homes of God's people, your world would long ago have become altogether corrupt. A great part of their work is practically to disinfect these homes, and remove evil influences. Then the

good which is struggling to grow in your hearts has a chance to breathe, expand into life, and bear flower and fruit. When the day comes, and your eyes are opened, and you understand a little about the work of these "Shining Ones," you will be filled with wonder and amazement. But they are only at the beginning of their work, the full glory cannot yet be revealed. What is commenced on earth will be carried on to greater perfection in this fuller life, where you will join me by and by.

The associations of our old home afford me much pleasure, when I am in contact with you. On Friday evening I tried very hard to make my presence felt, and partly succeeded. Only those in spirit life realise the great difficulties we encounter when we try to impress people. Constantly the spirit is thwarted by cross-vibrations. These may be produced unconsciously by those near you at the time. Or they may be left in the atmosphere. When this is so, it confuses the message we desire to send, just as you may hear something not intended for you through a telephone when the connection is

not perfect. Now when you receive a message from us that does not seem quite correct, wait a while, go alone into other surroundings, and see if the communication will not come more clearly.

Don't rush to the conclusion that the faulty message proves that evil spirits are communicating, nor that untruths are being told you from this side, nor that your subconscious mind is deceiving you. Be patient with us, and help us all you can. To reserve some spot, however small, where no one enters but yourself, is of inestimable value. Go there if you desire to communicate with us. Also in such a place the divine essence can be concentrated, and much spiritual help can be given you. Let us praise and glorify the divine Father, who has made a way, however difficult, for the spirit to return, in soul communion, with the dear one left behind.

I will indeed help you, for now I can do so in many ways that were impossible when I was beside you on earth. You are quite right when you say I am far nearer you in spirit, far more understanding, than I could be when hidden by my earthly reserve.

We want to raise your thought into those higher regions of light and purity where we dwell, so that for a little you may live above the fret and worry of your mortal life, in these realms of eternal peace. That is how heaven begins on earth. Heaven is a condition of spirit, as well as a place, though it is a place of radiant beauty.

This has been a trying week, and we have worked hard to remove your difficulties. Now the path is quite free, and you see the way clearly in front of you, and are happy again, and so are we. Oh, if only people could realize how we long to make them happy, how we remove difficulties out of their way, and help to smooth their path, they would know that we are spirits appointed by God to minister to those whose aspirations go forth toward truth and purity and goodness. You cannot so aspire without attracting beautiful influences about you. Look up, look up, for pure spirits, God's angels, are all around you, and some day you will see them.

Yes, our friend did see me look at you through the closed eyes of the psychic, the day I tried to show myself through him. The human eye is used by us when we want to see people or things more clearly on the earth plane. We can also see a great deal in this way that is hidden from you, for we look through and beyond the object, while your eyes only rest on its surface. In fact, we use your eyes much as you use a magnifying glass, to intensify and enlarge.

You are helpful also to spirit healers, when they employ your arms in making passes over the patient, for the human substance is made the fluid through which spiritual healing is conveyed. They are thus enabled to give different currents from those which they use when working alone.

I am glad to see you resting, for you need it badly after your journey. The atmosphere of this house is very good, and you can make it even better, not only by your own influence, but because you bring with you pure and beautiful spirits from this higher life. Oh, when

your eyes are opened and you see these "Shining Ones," you will know that you have entertained angels unaware.

John, is everyone cared for like this?

Yes, dear, to a certain extent. But when the one to whom we are appointed realizes our presence, it naturally attracts other spirits to share in his awakening to higher experiences. They desire to be present at the birth of a soul into this Kingdom of Heaven, just as they always assist at the birth or death of anyone on the mortal plane. Then they want to guard these heavenly gifts from the pollution of earth. So often these are not used for God, but degraded to low and material ends. When a really spiritual nature possesses these gifts, they are employed for the comfort and raising of humanity, and the instrument becomes one through which angels and glorified spirits can work. *They can only work through an absolutely pure channel.*

To become thus purified and selfless, there must first be the complete surrender of the soul to the divine influence, the opening of the whole nature to God, and the inflow of His grace. That is the first step, and, thank God, many

attain thus far. But there are old prejudices to be abandoned, old habits of thought to surmount, and these form a barrier, and many souls never get into their heritage on your side of the grave. They have to wait for the fuller revelation till they come here. But here and there we find one who, in addition to this soul surrender, has a mind open to receive the higher revelation. To such an one the revelation comes even during the earth life. I thank God that it has come to you, and that I, who often through ignorance taunted you with your foolish fancies, have had the unspeakable joy of opening the gate of death to let my little wife look through. You are only on the threshold yet. Eye hath not seen, nor ear heard what God hath prepared for you who love Him.

OUR SPIRIT FRIENDS NEED US.

My spirit is with you, and has blended in your prayer to our divine Father for fuller outpouring of His love upon us both. For we both need it, you on earth, and I on the other side of what you call death. I am only in a higher stage of development here, and need to progress every day toward the Source of all light, just as you do. I have greater powers, fuller opportunity than you have, and freedom from all earth's suffering and limitations. But I am just your John, knowing my own imperfections a great deal better in this pure and holy atmosphere than I ever did on earth. Indeed, I am as a babe in all things here, where all beauty and perfection are blended, and where the wisdom of all the ages is concentrated. Think of that! The greatest in music and art, the most advanced in science, vast problems solved, mysteries unravelled, and every form of religious thought all lying revealed to the eye

and the mind. It is a stupendous feast, ready for us as we gain power to perceive and appreciate it, and all eternity in which to learn to understand it.

And the needed preparation is begun by the discipline of earth. If the lesson is learned there, and the soul freed to rise above the hindrances of the world, making its home with God, then death is only the portal to a joy and delight beyond anything you can even dimly imagine. This glorious feast is all ready for you, and I am longing to bear you away from earth, and partake of it with you. Rest your soul in this thought. The years will soon pass, when the present worries and trials will all be forgotten in an unending joy. Our union on earth, at its best moments, was only a dim forecast of the bliss that awaits us here, in our Father's Home! So raise your heart, and let a new song come into your mouth to-day, "even praise to our God who hath loved us, and given Himself for us," a song that will rise into hallelujahs when you join me here.

* * *

How I rejoice to see you so happy! It is as wonderful to me as to you, this happiness that

has come through my death. Oh, my Beloved! how good God has been to us both, for this is a mutual joy, a beautiful inspiration. Not to you alone, always remember this. I love that you should know how much I need you, and how my joy is doubled and intensified because you share it. I long for the day when you will join me in my work in this Land of Light, for without you I am incomplete even here. You are quite right when you tell people that we are not in a perfect state of bliss here while those we love on earth are breaking their hearts for us and feeling the great blank which they believe separates us. You at any rate have proved that there is a bridge which spans the river of death. You have found your way over, and with timid steps have entered the unseen world. This world is opening to you more every day. You are learning the meaning of that Jacob's ladder, set up centuries ago between earth and heaven. Remember that ladder has never been taken away. Up and down pass the angels of God, to comfort His children, to help them, and in time bear them up to the brightness of this other world.



I am glad you wrote as you did to our old friend. I will go as you wish and try to comfort her. She sadly needs consolation, and I will impress her mind to receive and understand the letters you have sent on to her. Oh, my Love, go on helping these poor, broken-hearted mourners to realize that their dear ones are close beside them, only out of their sight, not lost to them in any way. Nay, often they can come into closer and more vital union after death than before.

HOW WE HINDER THE WORK OF OUR
SPIRIT FRIENDS.

I HAVE been telling you that I want to write for the last five minutes, but you have only just realized it. Your mind was away thinking of other things, and when this is the case, no impression can be made. I often hear people asking you why their spirit friends cannot do this or that. Well, dear, I am giving you one of the reasons why we cannot help them. Even you, who have learnt to hear us, are often so absorbed that we cannot get you to realize that we are trying to tell you something. Something you would be better to know, perhaps to save you needless trouble, or to soothe you when you are distressed. And if this is so with you, it is doubly so with those who are totally undeveloped. They may never have thought of these things at all, or the possibility of our being able to help them, or they may have so

surrounded themselves with evil influences that holy suggestions cannot reach them.

To illustrate my meaning. If you want to attract anything, you present the attracting force, say a magnet to a needle. Then watch, and you see the needle moving toward the magnet, till it reaches it, and a strong attractive force is set up. Now, holy influence may be likened to the magnet, but it is *necessarily inactive* (because of man's free will) till he turns *voluntarily* toward it. But once the desire for holiness and purity is set up, then the holy influence is all-compelling, and draws the lowest and basest, as well as the best, into its sphere of purity and goodness.

It is often heartbreaking to those on this side to see how all their efforts are thwarted, when they try to influence for good those who are determined to live an evil life. I want you to understand this, for I hear you so often asked about our limitations. Most of your psychics are so unspiritual, or so busy with tests, that the divine message cannot be delivered. Many on this side, who yearn to communicate some of these lofty truths to humanity, cannot find a suitable channel through which to express

themselves, so they return to the higher spheres, and what they would say is thus lost to the world. So we long greatly for the full development of those who, through purity of soul, are fitted to become the messengers of these Holy Ones.

We all desire to help your world when we come to this Christ Sphere. It seems a necessary expression of our great love, the longing to minister in some form to the dwellers on earth. There never was a time when thoughtful minds were enquiring as they are now. The fields are all white to the harvest. But, alas! there are so few who can lead these enquirers into the truth as it is in Jesus. It is Jesus the world needs just now, and all the new movements are looking for another Saviour, and do not realize that He has already come.

THE POWER OF SPIRITS TO SEE ON THE EARTH PLANE.

You ask me, can spirits see people and objects clearly when they return to earth?

Yes, under certain conditions. Round all who are spiritual there is light, which they emit quite unconsciously, just as you influence people unconsciously. This light illuminates what is around them, and in their presence we can see. They may never have developed psychic power; it is the inner illumination that gives forth the light. "When thine eye is single, thy whole body shall be full of light." Again, the development of psychic gifts produces a light helpful to the spirits. Nevertheless, people so gifted may not be spiritual, that is, not consciously united to the Divine Spirit, which alone can illuminate the inner nature and sanctify it. You may liken it to an artistic nature, when not used for the elevation of the

*THE POWER OF SPIRITS TO SEE ON THE
EARTH PLANE.*

race, but rather panders to the lower and sensual qualities in man. Still, an artist who is spiritually undeveloped may paint magnificently, or compose wonderful poetry or music, and you use and appreciate his gift. So we too make use of the developed psychic for tests, and in other ways, and can see, to a certain extent, in his presence.

What we want more and more is the spiritual nature united with developed psychic power, and both these in the cultured man and woman. Alas, it is very rare to get these three conditions in the one human being ! But when we do, there is much, oh, so much, we can give to the world for its enlightenment and its comfort.

There is more I would like to add to what I wrote you last night, about our power to see on the earth plane. I said that we can see when near developed psychics, also when in the presence of those highly imbued with the Divine Spirit. Now I want to tell you further how we can assist the illuminating power from our side.

If a spirit who is controlling, or otherwise revealing himself to a mortal, is material, he or she possesses no illuminating power. If he should control a materially-minded medium, then the spirit is practically in the dark. But if either the ex-carnate or dis-carnate spirit is spiritual, then there is light. Should both be spiritual, they are, when together, in full light, and see everything clearly. Now, my dear, do you see what I mean? God is light, and the nearer we get to God the brighter we become. You may remember when Moses talked with God, the reflected radiance of his face was so great that he had to put a veil over it when he returned to the children of Israel. When your eyes are opened, you too will see some of these radiant messengers, but they dare not bring to you their full glory; its brilliance is not for mortal eyes. John, at Patmos, fell before that glory as one dead. They must ever veil themselves on the rare occasions when they come to earth.

THE COMING RACE.

You have been reading a good deal lately of the new race of mankind, whose forerunners have already appeared upon the earth. You are perplexed over their strange powers and characteristics, and wonder if it is all true.

Now I want you to recall the revelation given in the heavenly Temple,* of which I was permitted to tell you some years ago. I then said that the second coming of Jesus Christ would be in the spirit, and followed by manifestations of great power. It seems to me that much of this higher teaching tallies with what I then recorded. That you are in full sympathy with all those who are looking for the signs of Christ's appearing, I well know. Your difficulty is not here, for spiritually you are with them. You do not, however, find it easy to accept certain items of their teaching.

* Letters on the Christ Sphere.

They state, and rightly so, that marriage as it now exists will be a thing of the past, relegated to the lower forms of animal life. In this new and higher race of mankind, all wedded life will be a blending of soul, pure and beautiful, as Christ's symbol of His Bride, the Church, was intended to foreshadow. Children born of such marriage will indeed come from God, full of new and wonderful powers. The very flesh of this new race will be of a more refined substance, and need a more refined food to sustain it. It is because the old flesh is feeling the thrill of this new possibility within itself, that so many are crying out for food reform in these days.

While I am glad to see you careful not to accept all that comes from this side, but "to try the spirits, whether they be of God," still, do not be afraid to accept these messages because of the Biblical names of those who are said to be communicating. At this spiritual coming of Jesus Christ, He will gather round Him the faithful ones of His first coming. The women who loved Him then, the Virgin Mother, Mary Magdalene, and others, have only grown in love all these two thousand

years. Now that Christ is to be born in many hearts, it is the most natural thing possible that they should prepare the way for His reception.

I have been reading with you Annie Besant's book, "The Changing World." It is full of interest, and full of truth. It is possible (for has she not done it herself?) to dwell in each of the spheres she names; for they are undoubtedly open to everyone. It is possible to develop the power to rise out of your physical body, to float away, and see for yourself some of the glories of this higher life. Men are only beginning to realize the great powers they possess. It is the new cycle of revelation into which they have entered. But as Mrs. Besant wisely points out, there is great need of caution. Only those who have grasped the true nobility of life are fit to enter on this new road.

I, too, have been studying these same problems, and feel sure that most of her deductions are true. There are, however, some points on which I differ from her. I think she does not give Jesus Christ the pre-eminent position He should have. She attributes too much power to the "Masters," and too little to the direct

influence of God in human affairs. But much she says agrees with what I have already told you, and she seems to answer many of the questions that are perplexing you.

With regard to re-incarnation, it is a large and complicated subject. I can only tell you, in this, as in all things, what I have myself experienced, or heard from higher spirits, and believe to be true. And so I think it is incorrect to state that *all* must come back to a material life on earth. When anyone has entered into any spiritual knowledge during the mortal life, they are never re-incarnated, except by their own special desire. If they are undeveloped and animal in the earth life, they frequently return there in spirit form, as earth-bound spirits. Often they receive through the teaching of mortals their first desire for a better life. It is not necessary to pass repeatedly through the earth life in order to progress. I will not say no one has ever re-incarnated, but I have never yet met anyone who has.

I believe absolutely in the divinity of Jesus Christ and the immaculate conception. Personally, I cannot accept re-incarnation, but I think these are the only important matters on

which I differ from Mrs. Besant. She has a powerful grasp of these great questions, and I am deeply interested in her book.

THE DEVELOPMENT OF SPIRITUAL GIFTS.

Now I want you to say to our friend that I heard her question, Why have not all people these psychic gifts? She seems to think God is not quite fair and just to give some people these powers, and not others. Yet is it not so in all artistic attainments? You cannot all be great singers or great artists, and to be either involves years of study and development. She must realize the meaning of the words, "There are diversities of gifts, but the same spirit." God gives these higher spiritual gifts to all who are ready for them. Spiritual things can only be spiritually discerned. If the nature is material, or has a low spiritual development, the highest cannot be acquired by such an one.

Tell her these gifts can only be developed by the co-operation of spirits on this side. The

higher and more spiritual beings here will not come into contact with those who do not care for the spiritual in these phenomena. When curiosity, amusement, business, or any material good is the object in view, then there are always wandering, border spirits, ready to pander to such desire. But to use psychic gifts so is to debase them, and serious harm often results to those who so use them.

But if the nature is spiritual, longing for fuller light and revelation, willing to live the higher and purer life, and to submit to steady discipline, then the higher spirits will always respond to such an one, and help to develop the psychic nature.

I see there is a little cloud lurking in your mind, and I will try to dispel it. It is in reference to a statement made by a psychic. She told you of adverse influences she saw about you. This has distressed you, and quite needlessly so, as what she saw referred only to your bodily health. Evil or undesirable influences are easier to perceive than good. You know how quickly anyone seizes on a fault and dilates

upon it. Now I want you to realize that just as it is easier in the material world to perceive evil than good, defect rather than perfection, so is it in the psychic realm. How often omens, warnings, adverse circumstances, deaths and tragedies are reported, and the happinesses and joys are never named. You may remember that I told you great spiritual truths can only be delivered through an absolutely pure channel. It is a far higher and rarer form of mediumship which can see the heavenly influences, the "Shining Ones" surrounding you.

Now about our friend's letter and the question he asks. He wants to know why he needs to hold things so as to enter into the conditions of those he is sitting with. Also, why a second object may give different conditions from the first? Simply because each article is coated with the magnetism of the person who has used it, some more so than others, and in different ways. So, by holding them, he gets into touch with different phases of the wearer's personality. Some articles that have been worn a long time, or close to the

person, are more impregnated with magnetism than others, and give different conditions. Hence your ring, worn on the hand, had a more spiritual form of magnetism than the watch, which is carried usually in the waist belt. The latter gave our friend a picture of your physical healing.

I will now try to reproduce in writing the thoughts you received on waking this morning. I said all psychic gifts could be likened to artistic gifts. We know that to possess a voice that can move people to their very souls, does not necessarily prove any great spiritual or moral attainment on the part of the singer. When you listen to her, you don't, as a rule, think of this at all. You are simply delighted with her singing. It is the same with a painter. You look at a beautiful picture, and are filled with the joy of its perfection. But because the artist can paint so perfectly it does not of necessity show that he possesses a pure and heavenly spirit. Indeed, some men of great power degrade their gift by painting low and sensual subjects.

It is exactly the same with psychic gifts. A person may be a great psychic, full of mediumistic power, and yet have no spirituality. It is most important that all who study these subjects should keep this fact clearly in mind. It is through the mistaken belief that all messages from the unseen, every exhibition of psychic power, means high spiritual attainment, that so much disappointment has come in the past.

But if a great singer, or a great artist, be divinely inspired, he may, by his own spiritual nature, so use his gift as to be a real blessing to humanity. He may raise his audience to a closer union with the divine element from which he derives his inspiration. In the same way a pure and spiritual psychic may be able, literally, to bring heaven down to earth, because of the noble spirits who surround him. It is not the gift itself that does good or harm, but the way it is used. Occult powers may be employed to work appalling wickedness, or for the elevation of the whole race of mankind.

It is absolutely necessary that in this age, when the door of the unseen is opening to humanity as never before, that they should understand the nature of the power that is being

put into their hands. If thoughts of purity, love and holiness are sent forth, they will come back as messengers of light, with a halo from the unseen to bless and comfort mankind. But beware of using these forces for amusement, for material good, or for the hurt of an enemy, otherwise they will turn as a weapon of destruction into thine own heart. Never touch these subjects without reverence and prayer.

SPIRITUAL HEALING.

THERE are many things about your bodily cure which I see you do not grasp. Now let us talk a little on this subject.

"The Life Radiant," which you have read with so much pleasure, contains some fine teaching; study it again, it is full of truth. There is, as Lillian Whiting says, a great ocean of healing power in the ether, and from this vast source each one may draw. It is divine power. Open your spirit, that it may enter in. Set your mind daily in the belief that cure is coming to you, and keep it before you as the end in view. Even this attitude of mind helps you, and keeps open the channel through which the healing will come. However severe the ailment, you can never pass beyond the direct healing power of God, if by faith you put yourself under this strong health-giving influence. "When ye ask, believe that ye receive, and it

shall be given you." Our Father would have your body cleansed as well as your spirit. He not only *can* cure you from all physical ill, but He desires to do this for you. Try to advance beyond the feeling that He *can* do it, to the full realization that He will do it, *is* doing it in your case. Never mind what you feel, go on trusting. Breathe in this breath of God, and so it will heal you.

Poor little wife, you must not despair of cure. I know it is all very disappointing to feel so constantly weak and ill. But God's love is behind all physical suffering, and never fails, never can fail, when your whole trust is reposed in Him. Keep your faith clear and bright in the divine willingness to heal you. Meantime, we must try to find the right one to help you to that self-development which will enable you to heal yourself. Perfect healing ever comes from within, an upushing of the cleansing stream from the great Source of all life which is within you.

* * *

In the letter you copied to-day, you wrote, "That disease is the result of sin in some form, probably enacted in a past generation; so that

often those most sorely afflicted are bearing their sufferings for no fault of their own, but as the result of the law of cause and effect, which must work itself out." Now comes a beautiful and comforting thought for those who so suffer. The sin of your ancestor is bearing bitter fruit to him in the unseen world. Not the least part of his punishment is watching your innocent suffering. Now all this, borne patiently by you, is vicarious suffering, and you are lessening his punishment and helping to bear it for him. When, by your cure or death, the disease is ended, he, your ancestor, will be freed to rise out of hell; you have helped him to pay his uttermost farthing.

"He that has suffered in the flesh is freed from sin." That is, suffered vicariously by those purging fires that burn away all sin. I want you to realize that God does not inflict disease and pain upon His children. Nay, it is His gracious presence that enables you to bear it, and that will ultimately lift you out of it. But while it is present, He utilizes bodily disease to teach many lessons of patience, sympathy, and endurance. Grasp this thought; it will help you so much to get well.

I see that you are dwelling on the thought that you must learn to resist pain and disease. I am holding this before you because it is a true thought of great power. Expel from your mind as far as you can every suggestion of disease and pain, and dwell only on all that makes for health and absolute purity. All disease by its very nature causes impurity, but as you link yourself more and more with the divine purity, bodily healing will come to you. When once you realize that this inner spiritual power is really God within you, and you call upon Him at all times to express Himself in your physical body, then healing, joy, love, and gradual perfection must result.

DIVINE PEACE AND INSPIRATION.

I am glad to write you a little letter this Sunday morning, as I see you are not physically fit to go to Church to-day. Thank God, His Divine Spirit is as free as air, and confined to no special building, nor any special creed. Here in the silence of your room, where all is harmony and peace, our Lord can speak into your soul the word of eternal life, and pour His spirit upon you.

I long that His Divine Peace may possess you, and calm every trembling nerve into rest. We try to soothe you, and sometimes we partly succeed, and we pray with you, and for you, that the Master would lay His dear hand upon you, and give you rest. The great need of so many is this indwelling peace, which nothing outward can disturb, no worry can fret it, no human circumstance can trouble it. Pray, my Beloved, for this outpouring, that the peace of

God may wholly possess you, and so you may be filled with the Divine Presence.

I see you want me to write, as you are alone this afternoon. Well, dear, I like to do so, for I know my letters are a comfort to you, especially when, from physical reasons, you do not realize my near presence. I am always accessible, really, however far away I may be; when your thought turns to me, my spirit instantly responds to yours. But your mind is not always in a condition to realize it. The worries, trials, or pleasures of this life fill the mind, and then we cannot get our impressions through.

I wonder if you have ever noticed how many texts in the Bible refer to the restful, still attitude of mind needed to realize the Divine impressions. "Be still, and know that I am God." "In quietness shall be thy strength." "Rest in the Lord, and wait patiently for Him," and many more, all pointing to the need of quieting the spirit, so that the Divine voice may be heard. The "still small voice" with which God speaks to us. No one on this side can help to any great extent the restless spirit. Before

we speak, you must prepare the mind to receive the message. At first this is difficult to everyone, the calling in of wandering thought, the soothing and stilling of one's whole being. Do not weary in your efforts; it will become easier in time. Gradually effort will be unnecessary, and you will fall gently into the peace which passeth all understanding. A mental and spiritual state, which can stay itself upon God. When this becomes your habitual condition, we can use your mind in a way you little dream of now.

Did it ever strike you that this is how all the gospels and epistles were written? The mind of the writer was made quiescent, and then God's angels could dictate God's message to the world. When there are imperfections, texts that seem to contradict one another, you may rest assured that this is the fault of the one who transcribed the message, not of the message itself. Hence in Paul's epistles, you see references to the Jewish ritual, that fitted in with his early habit of thought. This in many cases distorted the meaning of the passage as it came to him from this side. The same applies to other writers, so that you must only accept as truth

that which is consistent with the teaching of our Lord. Thus, even the Bible is only a partial revelation, because it is all influenced by the many human minds the message passed through.

MORE EXPERIENCES OF THIS OTHER SIDE.

You have interpreted my thought correctly; I do want you to give me a better chance of writing to you. Calm your mind, and I will try to give you something of value from our side.

In this Homeland our occupations are very varied. Part of our work is to help and teach those who come here ignorant of all spiritual life. When they pass from earth they are often confused when they wake up, so we go to them and help them to realize where they are. Everything being entirely spiritual here, if they have no spiritual insight they see no beauty around them. Hence you may remember in reading the accounts of such waking to spirit life they say that they found a gloomy desert land, not the loveliness at all which they had expected. Now when this is so, their distress and astonishment are very great, and we go to any who can

see us, and try to explain, and give comfort where we can. Then, when spirits who have lived entirely for self come here, they are confronted with the record of their lives, and the revelation often drives them almost to despair. And we tell them how the past may be redeemed, and the evil atoned for and undone, and take them to the place where they can do this, and be helped to a higher life. Others come timid and ignorant, but loving much. So, because they love much, there is a great welcome of love all ready for them, and we bring them the good tidings, and they are taught and comforted, and their weary spirits soothed and rested. Then, when the pure and noble of your world come to ours, we join the great company who welcome them, crying, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Well, dear, that is part of my work. Of my labours in the underworld I have often told you, and you have been able to help me, by your prayers and sympathy, in this most difficult of all my missions. And there is my work for you, my Beloved, my twin spirit, the happiest work I do. I know it will lead on to the fuller and more perfect union of this glorious life here.

Open yourself to the whisperings of my love,
and to all the help God enables me to give you.

You will be astonished to hear that I have been studying poetry, for, as you know, I did not understand it in the old life. Since coming here, however, I have read much fine verse that has not yet come down to you, also some of your earth poetry too. I use the wrong word, however, when I say earth, for no true verse is of earth. It is one of the higher gifts, and must be used for noble ends, if it is to fulfil the object with which it is given to mortals.

* * *

Could you but see the glory and beauty from which we come, your soul would be filled with wonder and amazement. You are in the shadows groping toward the light of God, and step by step we will lead you higher, till you reach home in the land of eternal light.

* * *

* Let me tell you how spirits advance here. A long course of training is necessary to enable a spirit to pass into other states, spheres, and

worlds. They cannot do so at all until they become sensitive to the finer spiritual vibrations. At stated periods, we go through a process designed to assist us to come into contact with Higher Intelligences. Isolation in the Holy Temple, with our spirits raised aspirationally toward the All Good enables us to receive a species of trance vision. Then our spirits become active in the sphere revealed in the trance. Gradually by this process we are enabled to will ourselves into these higher realms. The most delightful experiences reward us. Each sphere is more transcendently beautiful than the one below. The scenery of each being a new creation, expressing the love of God and His Christ.

* * *

* You want to know how we on this side "construct objects for our use." When you create a material object, it is first designed by the mind, then fashioned by the hands. In this condition it remains till the ravages of time destroy it. Then chemical changes are set up, and nature uses the atoms once more in her laboratory.

With us the process is different. The spirit constructs a thought-form, clothing it with spiritual tangibility. This tangibility is etherealization, and the spirit operator wills it into any form he desires. When it has served his purpose, he then absorbs it back into himself. It can be dispelled by thought, as well as produced by thought. It is in this way that we show ourselves to mortals. We reproduce the very garments we wore on earth, with many details to insure recognition.

There is a further stage, in which, after great development, some spirits can use the etheric fluid of the physical life. With this they can build up a form, a reproduction of themselves, solid and substantial, and animate it with life. This is called a materialization, and is the most convincing of all proofs of survival after physical death. But it is very difficult for spirits to accomplish this, and few mortals can stand the strain. Again, by collective willing, under the influence of the Infinite Mind, we can in our own world fashion buildings, such as schools or colleges. And so we fulfil the words, "Except the Lord build the house, they labour in vain that build it."

EXPLANATION OF STATEMENTS IN FORMER LETTERS.

You want me to put in writing what I told you this morning. It throws light on a statement in a former letter, regarding our work in the spirit-world. I said that materially-minded people, when they awake in the spirit-world after physical death, see only gloomy desert land, instead of the beauty they had expected. And you ask, if it is really so beautiful, why cannot everyone see it?

Now perhaps the best way to make you understand is to ask you to take a man of callous, material nature into beautiful scenery in your world. Would he note all the exquisite tints and shades, all the cloud effects, as an artist would? Would such things stir him to the very soul? You know they would not touch him at all; he would probably not even see these things as he walked along. And you are aware that there

are natures even more sensitive to their surroundings than are artists. You have yourself met those of such psychic development that they can enter into the cosmic consciousness, becoming for the time one with nature. It is they to whom the spirit of the flowers reveal themselves. They actually see the fairies and elves in their gambols in the woods. Now if the artistic eye can be trained to see all these beauties of nature, and the psychic's inner eyes can perceive things invisible to the artist, you will see that it is impossible for the material and evil man to perceive beauty, far more subtle because spiritual, when death sends him to our world.

Unless the spirit learns its true divinity on earth, and enters by love the pathway to this higher life, he cannot even see the beauty surrounding him when he comes here. He is as spiritually blind as a man may be physically blind on your earth. But remember the beauty is there all the time. The spirits welcome these, too, but, alas, their eyes are holden and they cannot see.

I have promised to tell you more of my own experiences in this land of light and beauty. They have been very wonderful, many of them,

but the most wonderful cannot be explained in words, for the simple reason that there are no words that can give you any idea of them, no parallel on earth by which to compare them. To you these experiences are a sealed book until you have joined me here and can take part in them.

There are, however, some things you can realize. For instance, in this Summerland you can picture us surrounded by the most beautiful scenery, in an absolutely perfect climate, where every intellectual and spiritual desire is gratified, and with homes that we fashion exactly to suit our taste. You who love to design and beautify a house are, in your world, met by endless worries and difficulties to get everything just as you want it. But here we breathe forth the desire, and the thing is created. And so much of our surrounding in this Homeland is the result of how we lived in the earth life.

You have wondered what I meant when I spoke of our glorified home "being clothed with the power of prayer and draped with tapestries woven from threads produced in my earth life."**

* Received in 1906.

Extract from Letters on the Christ-Sphere.

Now, it means this. The result of all loving, unselfish thought, all generous action, has an outward expression on this side. Not one thing is ever lost. It is like a beautiful design, and whenever a loving thing is said or done by you, then another piece of the fabric is added. Some day, when I take you to our home, you will look in wonder at this record of your life work, all woven into these exquisite tapestries that adorn its walls. Things that happened long ago in the old days, all forgotten by you, the cups of cold water given in the Saviour's name to His weary ones, all the big and little things blended together into one beautiful whole. And where, through neglect or carelessness, there may be a tangled thread, here the Divine Love will let you unpick that piece, and put it straight again, in fuller service and deeper love.

CELESTIAL GEMS.*

I WILL try to-day to tell you about gems. All gems in Paradise are filled with living, vital lustre, and every one is the result of pure spiritual thought. Their value in quality, brilliancy, beauty and colour is according to the spiritual attainment of the one who creates the gem. No evil spirit could ever produce a gem of any kind. You have a legend on earth that pearls are angels' tears. This is often true, as to create a pearl there must be self-sacrifice, and that often involves pain and distress. But the most beautiful of all gems is a Pearl—the Pearl of Great Price. This was born out of the heart of the Divine Father through His infinite love in the gift of Christ to the world. This Pearl is worn on the forehead of the Father.

Every pure and loving thought produces a gem. Thus the love that I have for my spiritual parents produces one kind, with its special colour

* Received in 1907.

and characteristics. But the love I send forth to the Divine Father transcends all other love. It expresses itself in the production of a far more beautiful and perfect gem, the most perfect in every way that I have power to create. And we wear these jewels in crowns upon our heads, and in chains about our necks. In exquisite designs they are woven into the robes we wear. They flash in our Temples and adorn our homes. You can tell the spiritual attainments of those you meet by the brilliance and perfection of their gems. Celestial gems differ from those of earth, in that they can never be out of place, but are in perfect harmony with the beauty and perfection of their surroundings.

HIGHWAYS IN THE SPIRIT WORLD.*

THERE are many highways in the spirit world. Some lead downward to the undeveloped states. These are dark, depressing roads into which it is sad to penetrate. Only when bent on errands of mercy do we enter them.

Very different are the highways leading to the children's sphere. Here the children are cared for and watched over by foster parents. Only those are selected for this work who have special love for the little ones. In their schools they are taught entirely by object lessons. The teachers have power to project their thoughts in such a way as to produce living pictures all in movement, not stationary, as yours are. When the lesson is over, the teacher absorbs these thought-forms back into himself. The children are often brought down to earth by their guardian angels for part of their training. They gradually grow

* Received in 1907.

up to the age of perfection, and are radiantly happy in the beauty and love that surrounds them.

But there is one road I specially wish to describe to you—the Highway of the King. This is the road of greatest beauty, full of light and gladness. On either side stretches an endless line of angels, keeping the Highway of the King. Thousands of bright angelic beings diffuse pure and beautiful influences upon the travellers on this road. Everything here is helpful—the quality of the air, the song of birds, the golden sunshine; and all are happy. This highway leads to the Temple of highest spiritual learning—the Temple of the King.

ON WORRY.

Do not let the trials of your life distress you so much. They are not worth it; they are little things that pass in the using, wind-blown trifles. Fix your heart and soul on the divine realities, the deep things of God, and so attain His Divine Peace. All these worries are part of your discipline here, just the training you need, or God would not send them. There is a meaning in everything that comes to you, that you cannot see, but will understand some day when all earth's shadows are past. Dwell on the Divine love, on my love; it is all around you. Open your soul to it, that it may flood you, and sweep away the distress and disappointment that are trying you so sorely this morning.

Now raise your thought, and let it dwell on this glorious life here; remember these trials are only for the earth-life, the training you need.

There was much that was true and good in the sermon to-day. Your real life is indeed hid with Christ in God. Dwell on that fact. The vital union of the soul with Christ, fed and nourished by the Holy Spirit, whose office it is to comfort and sustain all the tried and weary ones of earth. But remember He cannot come into the soul that does not open to receive Him. It may be closed by grief, or worry, or sin. The result is the same. Whatever closes the soul, He cannot enter till that barrier is removed. Looking back on my own life, I do indeed sympathize with your difficulty in dismissing worry out of your mind. Still, it must be done if you are to have the Divine stimulus you need. My love can do something toward brightening you, but behind that you want the Spirit of God to lift you right above the trials of life, so that they may purify, and not depress you. You need to live more and more in the hidden life with God in Christ.



I am so sorry for all your many worries, they have been very hard for you lately. But you must not let them depress you so much.

Think of them as discipline. You ask God to perfect you (and I know you desire this), to be absolutely prepared for His divine life to flow through you. Now, dear, the way of His perfecting is often through trial, disappointment, and distress. If once you can realize this, all the pain of it would go, and peace would come into your soul in a flood. Open your mind to this inflow of divine love, and be comforted. Cast your burden on the Lord, and never for one moment doubt the love that is behind all trial.

It is through this very discipline that you have learnt self-restraint and self-government, and having learnt it on earth, in rather a hard school, you will not need to learn it when you come here. If people could only understand this better, it would make their trials so much more endurable.

You see, earth is only the training ground, the school for the spirit. The lessons of patience, calmness, and forgiveness must be acquired, either on earth, or when you come here. Nothing is lost, and often your disappointment of to-day is the cause of rejoicing on the morrow. You frequently see this for yourself. Now try to

believe that this is always so. You lose a train, and excite yourself over it; then you hear the train is wrecked, and realize that God has saved you. Well, sometimes you are permitted to see this, but more frequently you do not know the reason why things will not go as you desire. Now, when this is so, be calm, just trust to the Higher wisdom which is all round you, directing your life. Certainly plan, arrange as much as you like; your brain is given for this very purpose. Don't be always asking our advice; tell God in prayer what you want, and then follow the promptings to act. But what I desire to impress upon you is this: if things do not result exactly as you expect, be quite calm, that door has been closed that another and better way may be revealed to you.

From our greater knowledge we often draw you back from danger, or block your path, as you would snatch a child from the flames, or fence round a point of danger. Try to realize this, and don't force circumstances too much. Cultivate that calmness of spirit which learns to lie still till the way is clear. I write this to-day because I know that in connection with your present work there must frequently be difficulties

and delays. Now take them quite calmly, knowing that God is behind all life, and that what you call trifles are often the really important lessons He is setting you to learn. To those who have given themselves wholly into the Divine care, *everything* works together for good; it cannot be otherwise. Trust always to that unfailing love and you will see the meaning of much that perplexes you, and “what thou knowest not now, thou shalt know hereafter.”

ON PRAYER.

I AM here, and have united in your silent prayer, and, as I promised, suggested the form of supplication. My Beloved, it fills me with joy to so pray with you, to feel our spirits are attuned to one another in perfect harmony now. Oh, if only I had understood all this on earth! But I could never give you this soul communion till I came here. Thank God you have it now, and thank Him still more that you know and realize it as well as I.

Beloved, this is only the beginning of the good things God has in store for you. Try to realize what it means: "All things working together for good to those who love God." Love to God is the first condition, and then you may take "*all things*" literally. Indeed, a great many verses you have only thought of as emblematic may be applied in their full meaning.

Thus, "He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou shouldst dash thy foot against a stone"; "No evil shall befall thee, no plague come nigh thy dwelling"; "When ye ask anything, believe that ye have received it, and it shall be given thee." And there are many more texts of the same import. Remember that you may take these promises as meant for yourself. If you once get these thoughts firmly in your mind, no fear can ever assail you. Just according to your faith, just as you dare lean your whole weight on the divine love, will you realize this deep inner peace, which nothing of any kind can disturb. The other day you rested a little on it, and your pain left you. Do this always, and you will have no pain of any kind, because of the sustaining power of God within you. Pray all day long for this faith. In between all other thoughts, below all thoughts, pray, pray, so that the soul is always looking up.

Now you want to know if I inspired the idea that you should put aside some

things of God. Thus His Spirit will take entire possession of your soul. I know that all true prayer is winged right up to the very heart of God, and in answer, an outpouring of the Holy Spirit will come into your soul.

THE ANGELS OF GOD.*

You want me to write you a letter about angels. They are in many stages of advancement here, with power to rise to ever greater heights of spirituality and service. The angels and archangels who minister directly to God through eternity, have attributes and powers quite beyond finite understanding. To them are committed the behests of the Divine Father. These behests are then passed down from one High Intelligence to another, till they reach us in the Christ Sphere. By us they are communicated to various unfolded worlds. Angels from more exalted spheres frequently visit the Holy Temple to instruct us, but, transcending them all, is our Divine Jesus Christ, who was perfected through suffering.

As I told you some years ago, the law of affinity governs all life, two halves of a

* Received in 1912.

THE DIVINITY OF JESUS CHRIST.

You are wondering, I see, about my letters on the Divinity of Jesus.* Our friend has been giving her views on this subject, which differ from mine, and from what you read in "The Life Elysian." You feel it is possible that I may have changed my views since these letters were written, in 1906. I don't profess to be infallible on this or any other point. I can only give you what I believe to be true, and I do believe with all my soul in the absolute divinity of Jesus Christ. All I told you of His being in touch with this world in the early dispensation, I have gathered from records of that period, and what I have heard from some of the higher spirits.

Here we hold many views on these great questions. Always remember that our minds have a natural bias, owing to our earth training. For instance, a Roman Catholic would give you a different view of truth from a

* "Letters on the Divinity of Jesus."

Theosophist, both having passed to this side. None of our minds instantly grasp all these great truths; we grow up into truth as we study and pray. Therefore when you desire light on any point, open yourself directly to the source of all light and truth—God Himself—that He may guide and teach you. Personally, I am giving you what I firmly believe to be true in the immaculate conception and the Divinity of Jesus.

Don't drift away from this great central truth; it is all important. Remember always that Jesus Christ was God, the seed of the Father, man in the flesh of His mother; a God-man, distinct from every other great teacher. Buddha, Mohamet, Confucius, and others, all had in varying degree the Christ Spirit, but Jesus Christ held a unique position in His divine origin. He was not only a teacher, as were the others, but has a living power *now*, to infuse into our dead souls His own divine nature, so that we may grow into oneness with the Father and the Son.

Jesus Christ was incarnated that God the Father might speak through Him to the world.

Spirit cannot be realized on earth except by a human exponent. Jesus was the exponent of the Divine Fatherhood. So you in turn are spirit manifesting through matter. It is only as you are filled by the Holy Spirit, the Spirit of Jesus, that your life can become spiritualized. While it is necessary that you should recognize the divinity within each one, always remember that it must be fed and developed by the Divine, not by any personal self-development. It is this work in the soul that makes Jesus ever the unique Saviour. All others stand round the base of the structure which He alone crowns. He was always the guardian angel of the Jewish people. After the Ascension He set up a new kingdom, and in a far wider sense than ever before became King of all mankind. The sleeping divinity that is in every human being was aroused. They were engrafted into Himself, and the divine ego fed from His own life.

Referring to the Trinity, John added :—

“ Christ and God are one because they are absorbed the one into the other. The Holy Spirit is part of this same essence, yet

they are three personalities. God the Father is God revealed in Jesus—Jesus is the essence of the Father. They interpenetrate one another. The Holy Ghost is the uniting force between God and man; the bridge which spans the abyss between them. He is the One who brings the divine comfort down to man, and carries man's aspirations up to God. Many have thought that to speak of God as a Person must mean limitation. That is not so. All creation is interpenetrated by His Personality. It emanates from the centre state of God. He is the centre and circumference of all things.

"Let me tell you of the first time I saw Jesus. About three or four weeks (according to your time) after I came here, I saw a great concourse of people, millions of people, and they were all singing. How can I describe it? It is not like human singing, but as if your soul and mine, being attuned to perfect harmony by our love, should evolve into waves of music. And all that vast assembly being so attuned by their love to God and Jesus Christ, produced a volume of harmony indescribably beautiful. Then Jesus preached to us of the infinite love of the Father, for God

is the embodiment of love. Often, since, have I gazed upon His glorified face, and realized the sweetness of His presence. His radiant figure clothed in purity—eyes full of love—lips parted in praise—the crown upon His royal head. ‘Crown Him, crown Him, Lord of all !’ ”

THE ATONEMENT.

I WANT to talk to you this quiet Sunday evening, the first Sunday of a new year. I was with you in Church to-day, as you partook of the memorials of our Lord's death. You dwell too much on the death of Jesus Christ, too little on His Divine Life. Remember He *lived* for you as well as *died* for you, though it is true that by His death the Kingdom of Heaven was opened, for He vanquished death by His body on the tree.

Try and keep quite clearly in your mind what our Lord's atonement really *was*, and what it was *not*. The atonement was the expression through Christ of the love of the Father even unto death, for every human soul. It enabled us to draw nearer to the Father than was possible before Christ died. But this is a great mystery which you cannot fully understand. By assuming the human form, Christ gave the crowning dignity to humanity, and so caused

an at-one-ment between us and God. Now that this at-one-ment is accomplished by Christ, the Holy Spirit can take complete possession of the heart, and by filling it with the Divine Presence gradually purify it from sin. It was to bring us into this soul union that Christ lived and died.

But Christ's death does *not* remove the effects of sin from any human being. Direct, deliberate sin has far reaching consequences, stretching even into eternity, and the evil must be undone and the soul make restitution itself for the evil done in the body. God loves the sinner; God forgives the sinner; but, "as a man sows, so must he reap." Christ does *not* bear away the *consequences* of man's sin; every man must bear the result of his own sin here or hereafter.

Let me give you an illustration to make my meaning clear. Take the case of a young man whose whole career is steeped in vice. Suddenly he is awakened to a sense of his sin, and is appalled by the revelation. He flies to God in abject contrition and misery, and because God is Love, and loves the sinner, when He sees that repentance is real, He forgives him, as the Father forgives in the parable of the prodigal

son. But that does not prevent the result of his vicious life making a wreck of his physical frame; that does not undo his evil acts—the women he has ruined, the young men he has led astray, the mother whose heart he has broken, the financial ruin of his family to keep him out of jail. Every one of these acts has to be atoned for, not by Christ, but by the man himself, either on earth or in the hell of bitter regrets which he has made for himself on this side.

It is the doctrine of the substitution of Christ, the Sinless One, to satisfy the laws the sinner has broken, that has done so much evil. It has lulled the wicked into a false security. The first thing they find when they come here is the record of their life, and every man goes to the place he has made for himself, according as that life has been. Absolute, impartial justice is meted out to every man, of every clime and every race. However feeble have been the glimmerings of goodness and truth, here they are fostered and strengthened till they burn brightly for God. The ignorant are instructed, the weary are soothed, and the broken-hearted are comforted. Gradually those who at first fled

from the purity and brightness here are brought in by the all-embracing love of God, and we who minister to these lost ones rejoice in the birth of a soul into these higher regions of light and progress.

A CALL TO PRAYER (1910).*

THIS will be an eventful year in every way, and it should be a year of united prayer by all God's children. Never in the history of this nation have you so needed Divine direction. So, my dear, I want you to form, on a little simple scale, a prayer union for two things; pray for guidance in the conduct of national affairs, and for peace on earth, good will and brotherhood among men. I know the thought of this united prayer is not new to you. Now I want you to give it form, and ask each personal friend to join you. Never was it more needed than now, and as I have often told you, earnest, believing prayer has a far reaching force and power, beyond anything you can even dimly imagine.

Looking down upon England, I see that she has fallen in these latter days as a leader of Christian thought among the nations. No

* Reprinted from "Light," 110, St. Martin's Lane, W.C.

longer does she hold up before the world the standard of Christ. The bulk of her people are careless and godless, and unless she repents and turns again to the Divine Source of all purity and goodness, she must fall from her high estate. The people of Nineveh repented at the preaching of Jonah, but the warning of the Boer War has been forgotten. England stands between two perils at present—one from within, one from without. I see heavy shadows over the land. Now, prayer, united and continuous, can dispel these shadows, and nothing else can. The man or woman who sincerely prays must be willing to receive and act upon the Divine impressions that will come in response to prayer; and so this land may yet be saved.

You are apt to think that because God has singled you out as the leading nation of the earth, He is bound to maintain you in this position. This is not so. His standard must be one of truth, purity, and righteousness. If you fail to bear it aloft, He will take it from you and give it to a nation more worthy than you.

And so I say to you, this first Sunday of a New Year, pray, pray, and get everyone you know to pray, too. Only by repentance and

prayer can the dangers which threaten the Empire be averted. Now, my Beloved, begin this to-day; it is needed at once. Ask every one in this house to join you, and beg each to try and interest someone known to him to pray also. Pray once at least every day; and let the theme be for direction and guidance in the government of this nation, and that peace may be maintained on earth and brotherhood established amongst men.

This is my message, and may God be with you.

THE INDWELLING CHRIST.

I LIKED the sermon to-day because the clergyman spoke so much of the indwelling Christ, whose divine life must flow through us, and be our very life. This is just as true here as with you. It is only as we realize our oneness with God and are absorbed into His life, that we can give out life-giving energies to others. In a lesser degree it is the same with you. The saints of long ago performed all their so-called miracles in this way. They bathed their spirits in this divine fulness, this ocean of power, and then they healed the sick, cast out devils, and did many wonderful things.

Well, this power is still available; it is there for the dwellers on both planes of existence, on either side of the event called death. And so I say, keep your thoughts pure, your spirit free from contamination, absorb this divine power,

and it *must* flow through you to others in healing and consolation.

I see you are very interested in a thought I have just given you. It explains why you can rise to do so much, and work so hard on occasions.

Within you there is a dual nature—the spiritual body working in and through the physical body. In your case the physical body is weak and feeble, but the spirit body is extremely strong and powerful.

Now, when real necessity has arisen, you have been permitted to draw on your spirit body for your help. Sustained and fed by this great indwelling power, you have been enabled to do work impossible to you in your normal condition. There has been a release of the spiritual power to sustain your natural weakness. That is why you should never fear lack of strength for your *real* need. It has *always* been given you, it always will be.

What you must cultivate is daily dependence on the Divine who makes His strength (that is, spiritual strength) perfect in weakness. This

does not mean doing foolish and unnecessary things and expecting God to supply the power. But it does mean, far more than you yet realize, that there is *within yourself* this indwelling Christ, a great divine force, always growing and increasing as you absorb more and more the life of the Eternal Spirit. As you live *in* the Spirit, it will continually support, heal and cleanse you; till one day it will be all spirit, so strong that it will escape altogether from the cramping and limitation of the mortal life, ready and fitted for the grander and higher life on this side.

ON CHRISTIAN SCIENCE.

TO-NIGHT I want to try and clear up some of the difficulties arising out of your conversation with our friend on Christian Science.

On the whole, I think she is right in her argument, though I quite see your difficulty in grasping it. God is all good. Every good thought comes from God, and her view does tend to drive you back on the source of all goodness, and that is the most valuable point she made. The race has drifted away from God, and so become corrupt and evil and diseased. Disease has nearly always had its origin (often in past generations) by indulgence in some form of sin. This has hurt the bodily organism, and the impurity is handed down from one generation to another. Often the most distressing forms of illness come to those who are not in the least responsible for them. It is the result of natural law working itself out. Now if you can once realize that this result is entirely contrary to

God's wish for His children, whom He would have pure, sinless, and free from all disease, then any train of thought that brings you to this is desirable. That is why Christian Science has been so successful. It compels the mind to dwell on the possibility of attaining this moral and physical beauty. At the same time, it holds constantly before the mind a picture of the Divine love and purity.

Your friend was wrong in stating that there is no such thing as suffering and disease, or that God does not utilize the disease of the body to work out our sanctification, because He does do this. Many of the most valuable lessons in patience, fortitude and sympathy are learned on a bed of sickness.

I want, however, to put you right on one statement you made. You said that, following out her argument to its legitimate issue, all delicate or diseased people must be evil, and all physically strong people be saintly; whereas we know, that in many instances the reverse is the case. Now let me try to explain this point. There is the dual nature in each one, the spiritual and the physical. The spirit may be pure, but inhabit a diseased body. Or the

spiritual part may be undeveloped on the divine side, and thus the tendencies of the individual be turned toward evil, and yet inhabit a robust body. But just as a diseased moral nature will gradually spread through the robust physical nature till it has corrupted it, so can the pure spirit, fed and nourished by an inflow of the Divine Spirit, expel all disease and impurity, thus making all pure—body, soul, and spirit.

You are correct in thinking that *the simple negation of all they do not understand is no explanation of the origin of evil, disease and death.* I do not see that their origin (why all this sin and evil exists) need trouble you at all. It has nothing to do with any mortal, and is quite beyond the understanding of finite minds.

John, surely it cannot be true, as frequently stated in Christian Science literature, that God does *not know* of all the sin and suffering that abounds?

No; a thousand times No! God loves every single waif and stray, knows the life history of every human being, and loves everyone, however degraded. Ultimately each and all will be brought into the fold of which Christ is the shepherd. Jesus' work was chiefly amongst this

very class when on earth. He has left us an example that we should follow in His steps, feeding the hungry, healing the sick, comforting the mourner, and binding up the broken in heart.

Our Lord, when curing the man with the withered hand, saw him perfect, as he would be after the miracle was performed. The healer must ever dwell on the physical wholeness of the suffering one. Though it is incorrect to state that there is no such thing as disease, still the power of thought can work a small ailment into a very serious illness. In the same way, a serious disease may disappear by the conviction that it does not exist. You know this is true from your own experience. Over and over again you have forced yourself to action when feeling very ill, and the effort of your mind has frequently saved you from a severe collapse. Set your whole mind on the thought that cure is coming to you from the Divine Father, and that will enable the cure to flow in toward you.

A BIRTHDAY MESSAGE.

THIS has been a very eventful year in your life, and you have much, very much, for which to be thankful. Go forward in perfect faith that you do not walk alone. You never can be alone, even for a moment. There are ministering and protecting spirits all round you, and behind and above them the love of the Divine Father, into whose hands you have given yourself for time and eternity.

You were quite right in what you were saying to our friend. If people *really* believed what they *profess* to believe, they would rejoice when a loved one is born into the higher life by death, and not mourn as they do. The change from the shadows into the sunlight, from night to day, is not greater than that between your world and ours. I was glad to hear you tell our friend just now that death had brought me far nearer than I was in life, and that we can rejoice in a union of soul, such as was impossible

in the earth existence. My Beloved, raise your thoughts to the perfect love that flows like a great sea all round you. You cannot even imagine how splendid it is, how perfect is the understanding love of God. But you get a glimpse now and then, just a ray from the great sun, and it thrills you with a wonderful joy.

A CHRISTMAS LETTER.

I HAVE been waiting patiently till you were alone to send you my greetings this Christmas morning. But I know you felt I was there, looking at all the little gifts downstairs, and wishing I could give you some material token of my presence. But, my dear, I have other gifts for you—very special, beautiful gifts, all ready when your development has gone far enough to enable you to receive them. You see, you can only receive what you are ready for, growth can never be forced, it must come slowly, for it comes to stay. And when I look back on the months since last Christmas, I see what wonderful progress you have made. There is more in store waiting for you, however, so raise your spirit, little wife, and don't let yourself feel lonely. I am at your side, understanding and loving you far more fully and intensely than I could when we were here together some years

ago. We are here together still, and, thank God, you know and realize this for yourself.

Then this is the most joyful festival of all, the memory of our Saviour's birth. Think what your world would have been without that divine life and sacrifice, the voluntary surrender even unto death of our dear Lord. And not your world only, one of the smallest of the many worlds, but all the myriad worlds of this outer firmament. For these also Christ died. But it was the unspeakable privilege of your earth that it was selected as the one where that Divine Life should be lived, that death died for all mankind. Then lift up your soul in adoration and in praise, as we do here, to Him who hath loved us and given Himself for us.

THE DEATH OF KING EDWARD.

I PROMISED I would write you about King Edward. Your nation has sustained a great loss by his death. He was a fine king, and had many loveable qualities, which had endeared him to England, and he was much appreciated abroad. In these respects his removal is a loss, as in one sense every fine nature is when it ceases to function on the earth plane. But you must remember that no great nature, no capacity in whatever direction it is developed on earth, ceases because physical death has come. Rather, the very act of dying lifts these powers into a higher region, gives them a wider scope, a greater influence, than was possible on earth.

Now this is exactly what has happened to King Edward. By his death he has joined those who are working for England's salvation on this side. His temptations were many and great from his birth upward, and though he fought

against them, he was often overcome, and this lessened his power for good.

But behind and below all this, he worked and longed for the prosperity of his people. He desired their noblest qualities to develop, and England to become good as well as great. Then God in His love saw that this influence could be exercised far more fully and purely from this side. So He brought your king through the dark valley of death into the sunlight, where all that is noblest may grow and expand, and he may become what he always desired to be at his best moments—a king unto God.

THE HIGHER SPIRITUAL TEACHING.

I HAVE been with you in the sudden and unexpected worry that cropped up early in the week. But as all things, even the painful experiences of life, work together for good, your poor friend is getting a much needed rest and holiday, as the result of what has been so distressing to you.

I know it is not easy to so empty the soul of self, that it can really rejoice in the good our pain brings to someone else. But I am glad that this thought has really compensated you a good deal for all that you have had to suffer. It is only when you have reached the higher planes of spiritual life that you can really appreciate this experience, and gain the selfless love that is glad when God makes you the instrument of another's good.

The lower view sees oneself the centre of God's good care. We notice His boundless kindness, and rejoice in it. We watch how

every action tends to our greater instruction, and to our advancement in spirituality, and we settle down to the peace of it all. But there is a higher plane of attainment even in this life—the one Stephen had reached when he prayed for the men as they stoned him, and where Jesus stood pre-eminent when He cried, “Father, forgive them, for they know not what they do.”

* * *

Tell our friend not to be afraid of a broader outlook in all religious matters, nor fear the psychic questions which interest her. Truth must come out of all earnest search for it, and if you widen your outlook while on earth, you have less to unlearn when you pass to this side.

TRUE WORSHIP

I AM here beside you, and glad to write a letter, especially as you cannot go to Church this morning. Thank God, true worship needs no special building. It is an attitude of the mind, the sustained upward glance of the soul, the resting of the whole inner being upon God. And to some natures, the gathering together of many people in a building is rather a distraction than a help, to this absorption of soul in the Divine, which constitutes true worship. I think this is often so with you. I can see, looking down on the worshippers in our Churches, that there is far too little time given to silent prayer. The clergyman talks too much in prayers and sermon, so that many go to hear him, and not to worship God.

I am glad you have met Arthur Chambers. He is doing a great work by opening the door of the unseen to many broken-hearted mourners.

His books have been very comforting to the bereaved. Would that more of his fellow-clergy would join him in his great work, and receive into their own souls the new light we are striving to bring to humanity. You know we cannot force anyone to accept higher teaching. It is only when a man's soul is open to receive it that he can enter into this Kingdom of Heaven.

THE SOCIAL CONDITION OF ENGLAND.

YOUR dear spirit is full of distress to-night over your country. You live in very critical times. Just now there is great unrest over the land, and all this unemployment is a danger in your midst. But, Beloved, God is over all, and there are guardian spirits all round you, who will not let "thy foot be moved." So rest your heart on God, and do not be afraid.

It is the feeling of doubt and uncertainty that really distresses you. You know by your own experience that when the trial has come, you have always received the needed strength. Now apply this to the nation, and it is just as true there. God reigneth. Above all party strife there is the divine hand of power, and the divine plan. If the country has forgotten the lesson of the Boer War, it must learn it again. Trust in God fully and completely, and pray for your native land, that God will bring it out of its present perplexity and deliver it.



Now I want to write about this unemployment and starvation, which are crushing the life out of the nation. You must face these problems bravely, prayerfully, in the spirit of self-sacrifice and brotherhood. Only so can you expect the Divine blessing to flow over the land. The nation is made up of individuals; each is responsible, and must seek a solution of these difficult questions. It is possible that some of these extreme men have got hold of a great idea, which, when modified, may be of inestimable value. So, dear, keep an open mind. Don't form your opinions too hastily. Be willing to hear both sides, and, above all, pray for light and guidance.

Never despair. You may have to go through darkness to reach the light, but remember the light is there, and toward it all must go, on your side, or on ours. There is a silver lining behind some of the blackest clouds in the nation's sky. We can see this, though you are in the dark just now, so don't be too downcast. Trust in the divine power, and all must work together for good.

HELP ON CONFLICTING STATEMENTS.

Now about the book you are reading. I see it is perplexing you because the account of the intermediate life given by the spirit author differs in so many points from what I have told you. The reason is simply this. We are all at different points of progress here, and our spiritual vision is entirely a matter of development. The author had not seen the vision of God in Jesus Christ at the time he wrote, possibly not even yet. The city St. John saw is hidden from his eyes; he has never yet entered the temple within the Christ Sphere, and so, not having had these experiences, he does not believe they exist.

You must never look upon what comes from spirits on this side as *final* utterances of truth, *for they are not*. We can only tell you what has been our own personal experience, and what we have learnt from Higher Intelligences. So

many come here with their spiritual nature practically undeveloped that they see nothing of the Saviour at first, and conclude He is not there. · Others, who have sought their Lord on earth, are so wrapped round by creeds and exclusiveness that they too must free their souls of these wrappings before they can find the Christ in the higher atmosphere of unselfish love and service.

This book is troubling you ("The Life Elysian"). You are thinking (for is not your mind open to me?) that the agony of hell, the temptations of unseen spirits to those on earth, are rather hard and unfair to mortals, and you hope the writer has overstated these things. No, he has not. It is because you do not realize the enormity of sin, the consequences of breaking the Divine laws, that you think it is hard, even unjust. But, dear, pause and consider for a moment. The natural laws, when they are disobeyed, bring awful consequences in their train. You cannot walk on water, you *must* fall in; the fire *must* burn you if you go too near it. Constant vice *does* make a wreck of the

physical frame. No society could hold together if murder, theft and crime were to go unpunished. So, if the spiritual laws of God's Kingdom are wilfully or ignorantly broken, the consequences must result, and suffering follow. It cannot be otherwise. Oh, that I could proclaim upon the house-tops that even the death of the Son of God cannot stop this law from working. Dire consequences follow sin, as night follows day.

But God's love is greater than any form of evil. Divine messengers await the first desire for a higher and purer life, and the erring and the lost are brought back to Him, and willingly expiate themselves the evil they have done.

I had been reading a book in which everything is attributed to electricity, even life itself, and the author spoke of being wafted up to God, the central force of all electric power. So I asked John his opinion on this matter, and he replied as follows :—

Now about this electric circle of which you have been reading. It is only partly true, and just a little misleading. God does dwell in infinite light, but far away beyond any point

to which the individual soul could project itself. The Divine essence (or ego) within us, may be likened to an electric spark or flame, and is an emanation of the Divine. This flame can be fostered until it grows to a strong interior magnetic force—a pure essence, such as I have often described, a well of life springing up within you, purifying from all earthly dross, all disease, all human ill. This is possible of achievement, because our own inner powers, if put into communication with the power of God, can be regularly fed from Him, by an inflow of His grace, or magnetic power. Only so are we prepared for this higher life, growing gradually into the Divine Image while on earth. Then the beautiful angel of death loosens the earthly bands, and we are set free, ready and fitted for the perfect life of this higher sphere.

Oh, that people would realize the vast importance of directing their minds, so that they form a channel through which this glorious power can flow! Surely they cannot understand what they are doing, when they clog their faculties with earthly pursuits and pleasures, so that no gleam of Divine grace can penetrate.

Look up! Look up, my Beloved, that this holy love may enfold you more and more.

John, I liked that pamphlet by Andrew Jackson Davies about death; it seems so wonderful that we are being prepared for our real life so long beforehand. I suppose it is true?

Yes, quite, and when the interior powers are developed on earth, then we far sooner get into the higher spiritual life on this side. Also, we receive so much more personal happiness and illumination, while still on earth. It is for these reasons we try to develop you.

APPENDIX

THE MEANING OF ATONEMENT

A Ray of Light on a Difficult Doctrine

F. HESLOP

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INTRODUCTION.

To My READERS.

THE cardinal doctrine of the Christian Churches is the Atonement. The substitution of Jesus Christ, the sinless, by His death on the cross for the sin of the individual.

In "Speaking Across the Border Line" a collection of letters received by me from my husband in spirit-life, he gives a communication on the Atonement in which he states emphatically that he has found this doctrine of Substitution to be erroneous, and he has repeated this many times in subsequent letters. I know that to many thoughtful and high-minded people it has been such a stumbling block, that it has prevented them from joining the Christian communities who hold this belief, for (say they), "If we have sinned we are willing to suffer for it and not hide ourselves behind the sinless Christ; to us such an act is contemptible.

To others, this doctrine is as a rock upon which they build all their hopes of salvation. In the words of one who wrote me in great distress after reading my husband's letter on the Atonement, "If the Lord Jesus Christ did not die as my substitute then I am for ever lost."

To this friend I wrote very fully, and have since learnt that this letter was directly inspired by my husband. I am re-printing my husband's letter on the Atonement, and the one I wrote to my friend, in the hope that they may help others. If, however, these letters are to be helpful it is well to know something of the one from whom they came. So I would say here that John (my husband) lived a pure and beautiful life on earth, and since his re-birth on the other side has passed into the Christ-sphere, of which a spirit recently wrote, "Far above us is the Christ sphere, of glorious intensity of light and awful beauty." Much of John's work is to welcome souls newly passed into spirit life. He tells me that many are filled with distress and perplexity when they are confronted by the sins of their past lives; they had thought all had been obliterated by their faith in the atoning sacrifice of Jesus Christ, and he begs me to try and throw light on this doctrine.

I know there are many texts in the Bible which seem to confirm the evangelical view, but I am told that these allude to sin in the aggregate, and to the *ultimate* cleansing *after* repentance and restitution, rather than to the total obliteration of a special sin by an act of faith. It is right to dwell on the forgiveness of God to the contrite sinner, for this is a glorious truth, but it is the consequences of sin that will confront us when the veil of the flesh no longer hides them from our sight. But if they have been faced and the debt paid whilst on earth, our sins can no longer confront us in the spirit-world, but are in very deed "cast into the depths of the sea" for ever.

Again, we must remember that many of the texts bearing on this subject only shadow forth dimly the far-reaching and glorious result of the sacrifice made by Jesus Christ, even unto death, for the sin of the world. A sacrifice so stupendous that neither man nor angel can in any adequate manner realise it.

T
Trusting that these communications may help the seeking soul.

B
Believe me in much sympathy,

F. HESLOP.

(For letters on "The Atonement" introduced here in the Booklet, refer to page 105 in this volume.)

LETTER TO A FRIEND.

(Referred to in the Introduction.)

MY DEAR FRIEND,

Mrs. S. has sent me part of your letter, and asks me if I can help you about the doctrine of the substitutionary work of Jesus Christ. You say "if that thought were taken from me I would be lost indeed." I am full of sympathy with you, because I had just the same difficulty myself, and I will gladly try to help you into that larger knowledge which has been revealed to me.

My former view was, that the only way to the Father lay through the sacrificial work of Jesus Christ; that by His death on the cross He paid the penalty of my sins, and through faith in His sacrifice they were blotted out for ever. Christ having suffered in my stead, I was set free. This is the doctrine of the atonement as preached in the Christian Churches, and I think it is also your belief. Now it has been told me from the Christ-sphere that this is a mistaken view of the atoning

work of Jesus Christ. Each one born into physical life possesses a spark of the Divine Life. It is often obscured by sin, but it is ever there, and it is *this* which unites us to the Father. The great mission of Jesus was to show us our union with the Father whose name is Love, and to make our at-one-ment with Him a realised fact. When once we fully absorb this thought we see that the way to the Father is already open, and He can come and dwell within us. Thus Christ, by the power of the Holy Spirit, can "be formed within us," a great indwelling force and power, God manifesting in our flesh. This indwelling Christ is so pure and holy an essence that as we yield to it, it takes away all desire to sin. It makes us love holiness and goodness, and desire to work in harmony with God, and not against Him. It is not necessary for us to hide in abasement behind our Saviour, because we are co-operating with Him. We rise from the position of miserable sinners into the dignity of "Sons of God, Heirs of Glory." If we have sinned our one desire is, with the help of our indwelling Christ, to undo our sin and make restitution, and, as we imbibe His spirit, to work with Him in the rescue of the fallen and outcast.

It is true this divine spirit of the Christ has

shown itself in other great teachers and leaders; but Jesus is the unique Saviour, because He has power, all through the ages, to infuse His life into our thirsty souls and to feed us with heavenly food. He assures us in the words of long ago, "I in them and Thou in me, that they also may be one with us."

It is, however, also true that the death of Jesus the Christ was a sacrifice of such magnitude for sin, that neither we nor those in the Higher Spheres can fully understand it. But we are allowed to know that the full union of the soul with God was not so complete and universal in the old dispensation, and that by the death of Jesus Christ some veil was pierced, some barrier broken down, and beyond that we cannot penetrate.

But oh, the joy to know that we can be fellow-workers with God, first in the salvation of our own nature, and then to relieve the sorrows of others! Oh, to realise that He who lived here that He might understand all the trials and temptations of this mortal life, can, by His Spirit, infuse into us His divine nature, teaching us how to overcome through Him who so loved us!

I think into one sentence I can put the difference in my present view: No longer do I

desire to cover my poverty by the righteousness of Christ, but by union with Himself and His indwelling power, to evolve that righteousness from within my own soul. It is co-operation with God, He working in and through us.

MORE LIGHT ON THE SUBJECT OF RESTITUTION.

IN a recent conversation with my husband I received additional information on the subject of restitution, and I give his reply to the following question. I asked him, "Should anyone have committed such a sin as murder, how can he atone for this? He cannot make his victim live again, and there are many sins for which, it seems to me, a man cannot make restitution; must he for ever bear their intolerable burden?" John replied, "No, certainly not. Remember that no one save God can tell the real motive which prompts sin, and the motive is the whole question. Take the case you have suggested—murder. In very many cases a sudden impulse causes the crime, sometimes the result of awful provocation which was bravely borne time after time, till, in a moment of madness, or overstrung nerves, the deed was done. Now in such a case the one who provoked the crime

is judged here as more guilty than the one who committed it. Still, the sin must be atoned for, and that can be done in many ways. First by humble confession to those left behind then by care for them, working for them, sacrificing the joys and luxuries of life and giving them to those who have been injured, by going into the prisons and helping those who have committed like crimes and bringing them back to God. I am presuming that the murder has not been detected on earth; but even if it has, all I say as to the necessity of atonement and restitution is just as true for the arisen spirit. It is the Father alone who measures the duration of the atonement, by repentence and restitution, and permits the spirit to progress.

"Many sins are caused by pride and self-will, and they cannot be wiped out till pride has become humility, and self-will has been renounced, and the will of God has taken its place. When this has become the attitude of the soul on earth restitution is the natural result, and so the sin is atoned for and forgiven, and can never rise in judgment against the sinner here. But when anyone passes into this life filled with pride and self-will he has a sad time to go through before he can atone for the sins done in the body.

"I want to emphasise the fact that it is easier to make restitution while on earth than it is to do so from this side, and this is what Jesus meant when He said, 'Agree with thine adversary quickly whilst thou art in the way with him.'

"No man who truly repents and desires to make restitution is ever left despairing and alone; his cry of need is instantly heard, and the Divine Christ enters into him, filling him with His indwelling Spirit, and so enabling him to overcome."

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